Vol. VI. MAY, 1891. No. 5.

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A MAGAZINE OF LIBERAL CHRISTIANITY.

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GEO. H. ELLIS, PUBLISHER, 141 FRANKLIN ST., BOSTON, MASS.

WESTERN OFFICE: ANN ARBOR, MICHIGAN.

AGENTS FOR ENGLAND: H. RAWSON & CO., 16 NEW BROWN ST., MANCHESTER.

[*Entered at the Post-office at Boston, Mass., as second-class mail matter.*]

THE UNITARIAN.

TERMS OF SUBSCRIPTION: To subscribers in the United States and Canada, One Dollar a year, in advance, postage free. To foreign subscribers, $1.25 in American money, or 5 shillings in English money.

A PACKAGE of TEN COPIES, to one address, to be used for missionary purposes, will be sent for **$6.00.**

SAMPLE COPIES of THE UNITARIAN will be sent free on application.

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COMMUNICATIONS: All communications of a literary character, articles, news items, etc., should be addressed to **Rev. J. T. Sunderland, Ann Arbor, Mich.** Subscriptions and all business communications should be sent to **Geo. H. Ellis, 141 Franklin St., Boston,** to whom all drafts and money or express orders should be made payable.

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THE UNITARIAN

A Monthly Journal of Liberal Christianity.

Vol. VI. MAY, 1891. No. 5.

CHRIST IS RISEN.

AN EASTER SERMON BY REV. J. T. SUNDERLAND, ANN ARBOR, MICH.

To us Easter Sunday comes with a large and beautiful significance. We keep it as our Immortality Sunday, our Festival of the New Life.

Its connection with the new life of *Nature* as manifested in the spring is easily seen. This is the season of the year when, after the seeming death of winter, signs begin to appear of Nature's resurrection. Though the snow may be on the ground to-day, yet we know that soon it will be gone; the sunshine will grow warmer; the days will become longer; the south wind will blow; the grass will become green; the streams will break their icy fetters; the buds will start; the blossoms will burst forth; the trees will be covered with foliage; the birds will be here with their choruses of music; and all the world will be clothed once more with life and beauty. To-day we celebrate the signs of all this: the joy we feel in its prospect; our gladness and trust in the Infinite Life of which this is only a manifestation.

So, too, the connection of Easter with the thought of a *life beyond this world* is easy to see. The new life of the spring typifies —always has typified to man, and doubtless always will—a life for the soul beyond the winter of death. The inquiry is inevitable:

"Shall the rose bloom anew, and shall man perish?
Shall goodness sleep in the ground,
And the light of wisdom be quenched in the dust?

"Their winter, too, shall pass away;
They also shall live and bloom again;
Beauty shall spring out of ashes, and life out of death."

The close and intimate connection of the Easter thought with *Christ*, too, is plainly seen, inasmuch as Christ was such an impressive teacher of the great doctrine of Immortality. No other religious teacher in all the world's history has ever done so much as he to make clear the great thought that our life, our higher life, is *one* with the life of God,—so that so long as God lives we must live also. We are not simply his creatures: we are his children,—partakers of his nature, therefore partakers of his eternity. We are heirs of God, joint heirs with Christ. Such is Christ's teaching everywhere. Man is deathless because he is divine. Partaking of the nature of God,—one with the life of God,—how can death touch him?

So, then, on our Immortality Sunday, while we bring rejoicings to mingle with Nature's joy, and offerings of love and worship to lay upon the altar of our devotion to God, the Infinite Giver of all, the Fountain of all Life, we also gladly and gratefully bring wreaths for the brow of Jesus, our elder brother, our great and honored teacher, who by his gospel has done so much "to bring life and immortality to light" for us and all men.

But there is one thought connected with Easter which to many is not so clear. The New Testament represents Christ as having *risen from the dead.* The disciples of Christ went everywhere preaching Christ and the resurrection. And we in our Easter services sing "Christ is risen."

What does this mean? This question I wish to answer briefly. Let me read you one of the accounts given of the resurrection of Christ.

In Mark xvi. 1–6 we read as follows: "And when the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome had bought sweet spices, that

they might come and anoint him. And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun. And they said among themselves, Who shall roll us away the stone from the door of the sepulchre? And when they looked, they saw that the stone was rolled away: for it was very great.

"And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted. And he saith unto them, Be not affrighted: ye seek Jesus of Nazareth, which was crucified. He is risen; he is not here. Behold the place where they laid him."

There are several other accounts, each differing in details from the others, but all representing Christ as having risen from the dead.

Now, what are we to understand when we read these accounts? Can we honestly and intelligently say or sing to-day, "Christ is risen"?

The expression, "Christ is risen," or "Christ rose from the dead," seems at first sight very simple, and capable of but one meaning. But a little thought will show us that it may have several meanings.

1. First, it may mean a *literal* resurrection,—the thought that Christ's flesh-and-blood body rose from the tomb, and ascended on high. In the language of the creed of one of the great churches of Christendom, "Christ did truly rise from the dead, and took again his body, wherewith he ascended into heaven." Or, in the language of the creed of another of the great churches, "Christ did truly rise from the dead, and took again his body, with flesh and bones, wherewith he ascended into heaven."

The difficulties in the way of this interpretation are, to say the least, very serious.

In the first place, what are we going to do with the physical body of Christ when we get it to heaven? We suppose heaven to be the home of *spiritual* existences. Are we, then, to suppose that in the midst of the spirits inhabiting that world, all clad in what Paul calls their spiritual bodies, Jesus has his place, clad in a gross material body? Surely, that would be to make him less favored than the rest. It would be to place him in a bondage from which the rest, we must suppose, are free. Why should Jesus be doomed to carry his cumbersome physical body to the spirit world? Is he less worthy of freedom than the other inhabitants of that bright sphere?

Moreover, have we any right to believe that it is possible for a body of flesh and bones to enter heaven? The Bible expressly tells us it is not. Says Paul, "Flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption." So then, according to Paul, it could not have been the literal physical body of Christ that rose and ascended on high.

I know many overlook Paul's teaching, and claim, as the creeds which I have quoted say, that Jesus "took again his body with his flesh and bones into heaven," and urge this belief as important; for, they say, it is in this physical resurrection of Christ that we have an assurance of our own resurrection. If Christ did not rise bodily, how do we know that we shall rise?

The reply to this is very plain. The resurrection of Christ's *body*, if it proved anything, could only prove the resurrection of our *bodies*. But who wants our physical bodies to rise, and go to heaven? I am very sure I do not. Do you? And we must suppose that we would be in the same predicament with our earthly bodies in heaven, if we got them there, that we are obliged to think of Jesus as being in, trammelled with his gross earthly body of flesh and bones, if he is obliged to wear that there. And, if he does not wear it in heaven, what was the need of his taking it with him?

Moreover, when we talk about our material bodies rising and going to heaven, we are met with the same Scripture declaration that we were met with when we thought about Christ's material body going to heaven,—"Flesh and blood cannot inherit the kingdom of God."

How much more reasonable, then, it is to suppose that the resurrection which we are to look forward to for ourselves is a resurrection of our *real selves*, not of our mere bodily covering! and that it was *such* a resurrection that Christ experienced,—a rising of Christ the personality, Christ the spirit, the Christ that loved and thought and prayed,—arrayed only in what Paul calls his spiritual body, leaving behind the gross body of flesh and blood.

2. This brings us to the second view of

he resurrection of Christ. Indeed, this *is* the second view.

According to this way of looking, we do not know what became of the fleshly body of Christ; nor does it matter, as it will not matter what may become of our fleshly bodies when we die. It was the spiritual Christ, the soul, the conscious intelligence, that rose and ascended to heaven.

There are some very strong intimations that this was what the disciples understood the resurrection to be. The gospel accounts are not all consistent with each other. Indeed, they are in some points contradictory. But, while some of the reports seem to indicate that Jesus appeared to his disciples in a body that could be touched and handled, others indicate the contrary. Thus we are told that, when one wished to touch him, he shrunk away, and said, "Touch me not."

And again we are told that at one time he appeared suddenly in a room when the doors were shut. At another time he is represented as walking and talking with two of his intimate disciples a long time, and they do not recognize him. By and by they do recognize him, and he "vanishes out of their sight."

He appears to Mary Magdalene, and she takes him for the gardener, even after he speaks. He appears to the eleven upon a mountain; "but some doubted."

He suddenly appears to the eleven and others. He appears to them, and they think he is "a spirit," and are "terrified." And, "as they were looking, he was taken up, and a cloud received him out of their sight."

Now, these statements are not such as can be applied to a real flesh-and-blood body. The real body that the disciples had known so intimately they would not again and again have failed to recognize, when they were with it and talking to it. A real body of flesh and bones does not appear in rooms when the doors are shut, and suddenly vanish out of men's sight when they are looking at it.

These accounts show two things, namely: first, that, when we read them, we are reading something vague, uncertain, quite as much legend as fact; and, second, they show that the writers of these accounts, whoever they may have been, were by no means certain that the being they were telling about was a real flesh-and-blood man,—they were quite as much of the opinion that he was a spiritual being who could change his appearance at will, and could appear and vanish as he chose, unhampered by ordinary bodily conditions.

But it is not until we get to Paul that we find the clearest light. Paul explains with great minuteness what he understands all resurrection to be, and what are the relations of the physical to the spiritual, the earthy to the heavenly. A large part of the fifteenth chapter of 1 Corinthians is devoted to this. "Some one will say," he writes, "How are the dead raised up, and with what body do they come?" "Thou foolish one," he answers, "thou sowest not the body that shall be. . . . There are bodies terrestrial and bodies celestial; but the glory of the terrestrial is one, and the glory of the celestial is another. . . .

"So also is the resurrection of the dead. . . . It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body. . . . As we have borne the image of the earthy, so shall we also bear the image of the heavenly. . . . This corruptible must put on incorruption, and this mortal must put on immortality.

. . . "Flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

. . . "But when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying which is written, Death is swallowed up in victory."

Thus we have Paul's teaching as plain as language can make it, that to him "rising from the dead" everywhere means, not the rising of the material body, but of the spirit, clad in its spiritual or heavenly body, which is not matter, at least in its ordinary forms, or subject to the ordinary laws of matter.

And that this is what he understood *Christ's* resurrection to be is seen from the fact that he represents himself as one who had seen Christ after he had risen, though not in the flesh.

It is plain that here we have a view of the resurrection that is much more reasonable than the other, and fraught with far fewer difficulties. That the real man Jesus, the soul, the intelligence, the spirit, clad in such organic form as spirits wear, should

spurn the grave and rise to heaven, is easy to believe. What possible *claim could* the *grave have* upon *such* a captive?

And this kind of resurrection would seem to give new assurance of our own resurrection. For what we want to be assured of is that our spirits, not our bodies, are going to live. And, if Christ's spirit lived and ascended up on high, the greater would surely seem to be the ground for believing that our spirits, too, will live and ascend on high after death.

So, then, if we sing on Easter day that "Christ is risen," we would seem to be following Paul exactly, and meaning exactly what he believed and taught, if we mean that Christ is risen, not in body, but in his spiritual nature, and thus has ascended to heaven and lives forevermore.

3. But there is one other sense, very interesting and very helpful, in which we may also think of Christ as "risen." He has risen to *influence*, he has risen to *power* in the world, second to none.

Yet how utterly improbable anything of this kind seemed when the sentence of death was pronounced upon him, and he was taken away in utter disgrace to be put to death as a malefactor! A week before his death the hopes of his disciples rose to fever height. They believed he would set up a kingdom, —a kingdom whose might no other could withstand,—and in that kingdom they would have high places. They would push him on, and hasten the coming of the looked for event by strewing his path with palm branches and hailing him as king. But now, in a few short days, all their hopes are cut off as by an untimely frost. Nay, the direst opposite has come true. He who they verily thought would have redeemed Israel is dead, and all is lost.

So it verily looked at the close of that black crucifixion day. The seed of precious truth the Great Teacher had sown seemed scattered to the winds, with no possibility of its growing or bearing any fruit. The beautiful life he had lived seemed lived for naught. The work which he had planned and carried on with such noble faith and courage and self-forgetfulness seemed gone. The "kingdom of heaven" which he had preached so earnestly and striven to lay the foundation of in men's hearts seemed a bubble burst.

Eighteen centuries have passed; and to-day, on this Easter morning of ours, how is it? Since that dark time, when all seemed lost, lo! what a change! That condemned, forsaken, crucified one has "risen" from his seeming failure,—"risen" to a place higher than any king the world ever saw. The truth he taught has taken root in all lands, and changed the civilization of nations. His life of self-forgetting love has become more nearly than any other the world's ideal life. That kingdom of heaven for which he toiled is the most securely established kingdom on this earth, and the most certainly holds the future in its keeping.

Thus, from death to life, from disgrace to honor, from weakness to power, from seeming defeat to everlasting victory, has Christ risen.

Nor is this all. His influence for good grows, and ever farther and farther extends on the earth with each new century. In the growing justice, mercy, brotherhood, charity, sympathy, and love that are manifest among men, the Christ-spirit advances and rises. The Christ-ideal, planted in human hearts, is the most fruitful seed that has ever been found for man's regeneration.

Ay, Christ has not only risen into heaven, triumphant over death, but he has risen and is evermore rising on earth *in the spirit of a better humanity.*

All this, then, is what we well may mean when on Easter day we sing with joy that *Christ is risen.*

---

*THE QUAKERS AND THEIR INFLUENCE IN AMERICA.**

The people of this generation in America enjoy such perfect and secure freedom of person and conscience that there is danger we shall cease to realize its value, and so fail in that eternal vigilance which is the price of liberty. The tendency is to look upon our present condition as the natural one, as if liberty were inherent in our climate and free institutions indigenous to our soil. The truth is that every right we enjoy and all the free institutions by which we are surrounded and protected are the product of

*Given before the students of the Meadville Theological School February 9.

somebody's toil, the achievement of somebody's wisdom and heroism. Liberty is not attained by chance. Free institutions are not wild plants growing in every forest and blooming in every neglected field. But they are the result of cultivation and careful development, extended over long periods and costing somebody care, weariness, and sacrifice. Our personal and political liberty is embodied in and secured by our free institutions. It is important, therefore, that we study them, become acquainted with their beginnings and the influences which have been potent in their formation, and learn something of the people who have been influential in bringing them to their present condition.

In attempting to do this, it can scarcely escape our observation that one of the potent influences in forming our free institutions was the religion of our ancestors. They, more sharply than we of the present day, were divided into sects and denominations, each having its peculiar beliefs and customs growing into fixed forms, and so contributing something to the structure of society and the general texture of public opinion. From the blending of these came whatever results have been attained. None of them perhaps made a more marked impression than the sect known as Friends, or Quakers. No religious sect ever presented more striking characteristics. Though at no time as numerous as some of the other denominations, yet their doctrines and methods were so peculiar that they exerted an influence far in excess of their numerical strength. In many things they were so far in advance of the age in which they lived, and differed so radically from the people with whom they came in contact, that wherever their opinions were promulgated there at once became a conflict of ideas.

The sect originated in England about the year 1648. Its founder, George Fox, the son of a weaver of Drayton in Leicestershire, was without previous preparation and had very little education. He did not attempt to promulgate any new theology, but simply placed emphasis upon what he conceived to be the plain teaching of Scripture. His chief discourse was upon the sufficiency of the light of God's Spirit to direct the minds of men. And he professed to speak as directed by the Spirit.

The movement soon made rapid progress, so that in 1654, it is said, he had a very large following among the masses, and there were as many as seventy-three itinerant preachers travelling through England, Scotland, Ireland, and Wales, and preaching in barns, market-places, at cross-roads, and private houses, in groves and woods, and sometimes in churches,—wherever they could assemble a congregation or get a hearing. They refused to submit to any authority except the Bible as construed by themselves, and their interpretation of Scripture was in many instances exceedingly eccentric. They gave a metaphorical meaning to all that relates to forms and ceremonies, and insisted upon a literal construction of all that relates to personal conduct. They refused to take oaths, because it is said, "Swear not at all." They refused to defend themselves when attacked, because it is written, "Resist not evil." They refused to bear arms, because it is written, "Thou shalt not kill," and because they believed war to be contrary to the spirit of Christianity. So through all that pertains to personal conduct or social life they construed the Scriptures literally, and followed them as literally by their conduct. But they refused to submit to the ordinance of baptism or partake of the sacrament or any other of the forms of worship, because they saw in these things only metaphors and symbols having a spiritual signification and not requiring a constant physical illustration. Of course their conduct and preaching aroused the most bitter antagonism and provoked the most acrimonious controversy. They came upon the scene at a time when religious toleration was not known and scarcely dreamed of by the leading religious denominations,—when Episcopalian and Puritan and Presbyterian and Roman Catholic were all contending for the supremacy, and each, whenever successful, persecuting the others. They attacked all and were attacked and persecuted by all, so that to them it made little difference whether the reins of government fell into the hands of Chevalier or Roundhead. Whether it was King Charles, or the Long Parliament, or the Protector, or James II., they got about the same treatment. Being non-combatants and avoiding politics, they did not even have the advantage of being capable of usefulness to

any party, and were therefore hated and despised and abused by all.

The persecution and opposition, however, to which they were subjected on every hand and which they were not at liberty to oppose by physical force, roused them to the highest pitch of religious enthusiasm, which, while it caused them to run into some excesses and eccentricities, yet gave them a force and power they never would have otherwise attained.

They were a remarkable and interesting people, no matter from what standpoint we view them. To the student of ecclesiastical history they present the phenomenon of a large body of Christians existing for over two centuries without priesthood or liturgy or creed or sacrament.

The student of social science cannot fail to become interested in their efforts to do away with war and litigation, in their methods of speech, their plainness of dress and living, the simplicity and directness of their social forms and intercourse, their abstinence from amusements, their opposition to gaming of all kinds, and their admission of women to an equal share and place in such church organization as they had. To the student of political science their history is still more curious and interesting. They always from the very beginning studiously avoided all interference with politics. They never had any organization or combination for purposes of political influence. Under the constitution of Great Britain and of most of the colonies their peculiar methods and beliefs excluded them from public life, and yet at no time in the history of the English people did an equal number of citizens exert such an influence upon the customs and institutions of the country as did the Quakers during the years immediately preceding the American Revolution. By sheer force of passive personal resistance they obtained from the legislative and judicial authorities a recognition of personal and political rights never before obtained by the people, which, being once accorded to them, were forever after secure to all citizens. But it is not their general history or general influence we are to consider at this time, but their influence upon American institutions and society; premising, however, that American institutions are very largely the result of what was effected in the mother country. To leave that out would be to omit a large part of our subject.

The whole number of Friends, or Quakers, in America at the present day does not probably exceed 100,000, and many estimates put it at about half that number. They have not increased rapidly since the American Revolution. The best estimates I have been able to find, place their number at the time of our War for Independence at less than 50,000. They were mostly located in Pennsylvania, New Jersey, New York, Maryland, and Rhode Island, though scattered to some exent throughout all the colonies.

In England and America the Quakers were among the first to promulgate and insist upon the idea of perfect human equality. As early as 1677 they incorporated into the fundamental law of West New Jersey, a Quaker colony, a declaration of democratic equality as well as of the most perfect freedom of conscience. We of our day can hardly appreciate the very advanced ground taken by them upon this vital question.

Their position was radical, and went to the very foundation of all established usages and social organizations. They asserted the universal brotherhood of man, and logically concluded that being brothers made them equals in the sight of God and man; and, with that consistency which was a part of their intensely practical religion, they insisted upon treating all men as equals. No matter how high in authority or how surrounded with the insignia and appliances of power, they simply recognized all as equals. So intense was their earnestness in asserting this opinion and so practical their application of it that they considered it a sin to use the terms or employ the titles commonly used to express superiority. The Quaker therefore refused to remove his hat or bow his head in presence of magistrate, prince, or king. Because the plural pronoun "you" had been used as an appellation of superiority in addressing a single person, the Quaker refused so to use it, and addressed kings and nobles with plain "thee" and "thou"; and from this assertion of equality he would not recede a hair's-breadth to save his life. There was nothing of the sycophant about him. His assertion of equality was open, aggressive, persistent, and always strikingly

practical. With him it was not a theory to be speculated over or insisted upon in argument, but an actual fact to be acted upon and maintained to the last extremity. It was simply a part of his religion, and as sacred to him as any truth of the gospel or any act of worship. We of the present time wonder at the obduracy of men who preferred to go to prison rather than to take off their hats in a court of justice or in the presence of the king. But, before we condemn them too severely, let us remember that to them it meant the yielding up of an idea,—the idea of human equality, which has since become the chief corner-stone of our institutions,—and that just such devotion to that great idea and just such obstinacy in asserting it was probably necessary to create the public opinion upon that subject that made our free government possible.

Before that time and at that time the whole fabric of society in Great Britain and throughout the civilized world was built upon the aristocratic idea. Society was divided into grades and classes and governments based upon a supposed superiority of certain nobles and titled lords, to whom the common people, being inferior, were expected to show the reverence and respect due to their rank, and who by this assumed superiority were denying the common people their God-given rights. The Quakers fearlessly by word and action declared that this assumption was a pernicious falsehood and ought not to be tolerated, and they met it by the declaration that all laws and customs based upon it were impious and void and ought not to be obeyed. This struck at the very heart of aristocracy; and, being everywhere proclaimed, it found a ready response from the masses of the people. In England, where the government was fortified by centuries of successful administration, the idea produced only small results. After years of agitation, persecution, and disturbance, some of the forms were sacrificed to preserve the substance of the aristocratic idea. The Quaker was allowed to wear his hat and use his own forms of speech, but the nobles retained their possessions and their power. But in America, where the aristocracy had not intrenched itself, the idea of human equality took a deeper root and produced greater results. In fact, it so grew into the life of the people as to become a controlling influence in the formation of our government, and was so prevalent that signers of the Declaration of Independence announced, as a self-evident fact, that all men are created free and equal.

We do not say that the Quakers alone can claim the credit of such great results. Other agencies were at work, other people were inspired with the same idea; but the Quakers were among the first of the English-speaking people to adopt the idea and the most persistent in asserting and promulgating it, and it is largely due to their influence that it so prevailed as to become the foundation principle of our government.

The Quakers were from the very outset apostles and propagators of religious liberty. Their founder and his followers always preached and protested against the union of Church and State, and repudiated and denied the right of civil and ecclesiastical authorities to interfere in the least degree with their freedom of conscience; and they, unlike many others who claimed the right to worship God in their own way, freely accorded to every man the same liberty which they claimed for themselves. It was a part of their religion, and like every other part of it was carefully and persistently reduced to practice. To such an extent did they carry their assertion of religious freedom and their opposition to the union of Church and State that they would scarcely enter for worship a church built by the State. They would not even call it a church, but called it a "steeple-house" or meeting-house. They would rather suffer confiscation of goods or imprisonment than pay tithes to the priest or clergyman of the Church of England or in any way recognize his authority. The Quaker believed himself responsible to God alone, and recognized the right of no man in any way to interfere between him and his Maker. His belief was that the Spirit of God instructed the hearts and minds of men and directed them in their religious belief; and he looked upon every attempt to coerce men in their religion as a sacrilege. This naturally put the Quakers in the very forefront of the contest for religious liberty which was going on at the time in England and America. They brought with them to America these advanced ideas, and fearlessly proclaimed them everywhere. Many of the people had fled from religious persecution,

and were naturally ready to accept extreme views upon that subject. The remarkable prosperity of the colony founded by Penn, in which the utmost freedom of worship was allowed, afforded a living illustration of the safety and expediency of entire religious freedom and the entire separation of Church and State.

Religious liberty was one of the essentials in the organization of American institutions. The American people were composed largely of several widely differing denominations. There came to these shores the Puritans, the Episcopalians, the Presbyterians, the Roman Catholics, the Lutherans, the Quakers, and members of all the denominations in not only England but the other countries of Europe; and to these were added the free thinkers from every country who had fled from religious persecution. When these were to be blended together, the result was of necessity religious toleration or anarchy. The influence and example of the Quakers, always in favor of toleration and the largest liberty, the fact that their effort at government with the entire separation of Church and State was so successful, undoubtedly entered as a potent factor into the solution of the problem thus presented to the American people. In fact, the problem had already been solved, and religious liberty was already firmly and forever established in America before political liberty was secured.

The poet has sung in praise of the Pilgrims of Plymouth Rock,—

"They left unstained what there they found,—
Freedom to worship God."

In view of their subsequent history, that was perhaps permissible poetic license. It might have been sung without exaggeration of the Quakers who settled in Pennsylvania. The truth of history compels us to say that religious liberty was not planted in America by the Pilgrim Fathers of New England, but found its first home on this continent, if not in the world, among the Quakers of Pennsylvania and New Jersey. The Catholic founders of Maryland, it is true, proclaimed religious tolerance; but it was toleration in word, and not in deed. They simply avoided that by so framing and construing their laws as to arrest, punish, and imprison as vagrants Quakers and others whose religious teachings they did not approve, and by refusing to give them a settlement in the colony.

The Quakers were pioneers in the promulgation of anti-slavery sentiments in this country. No genuine Quaker in any age or country was ever in favor of human slavery. Their opposition to it was rooted in their very deepest religious convictions. In that respect, they were way in advance of nearly every other religious denomination of their time. From the very first they never had but the one opinion upon that subject, and they did not hesitate nor waver. In their opposition to slavery, as in everything else, their habit took the form of action as well as of discussion. They refused to hold slaves, and no pressure of public opinion or legislative enactment could induce them to become a party to it. They would neither restore the fugitive nor assist the master to find him; nor would they refrain from expressing their opinion upon the question in presence of the slave or his master. The slave, even when a fugitive, was sure to find in them friends, and sure to receive from them such help as they were able to give him. They would not refuse him food nor shelter nor assistance on his way to liberty, because they recognized in him a brother. With such people the force of legal enactments, the compromises of the Constitution, and all the arguments of expediency were of no avail against their own conviction that slavery was wrong. Without going into politics, without the noise and excitement of public debate, without any organized effort or leadership, they arrayed themselves in solid phalanx against slavery; and whenever occasion occurred, whether it came to them as individuals or as communities, they exerted their whole influence against it. They were patient in argument, explicit in declaration, and persistent and consistent in conduct, and they therefore were sure to make their influence felt; and they did make it felt all over this country against slavery, through all the long years which preceded final emancipation. As the contest went on, their homes became stations; and many of their active men—yes, and women, too—became conductors upon the underground railroad which led to Canada and freedom. If a runaway

slave could reach Philadelphia, he was reasonably safe from recapture. Not there alone, but in New England and the West, wherever the fugitive could find a Quaker settlement, he was sure of a hiding-place and friends. Their great influence, however, was not in their efforts to free the individual slave, but in starting the discussion of and giving the first impulse to the natural feeling of a free people against the great wrong. This they did; and during all the long years of agitation which were found necessary to convince the people, many of the stanchest friends and advocates of freedom were found among them and their descendants.

Another respect in which the Quakers were far in advance of the age in which they lived, and in which their advanced opinions have been productive of much good, was in regard to the treatment and position of woman. Their advanced idea of equality led them to give to woman her true position as the equal and companion of man. At an early day we find their women speaking freely in their meetings and having a voice and influence in the deliberations of their societies and in the conduct of their affairs. The first preacher after George Fox was a woman. Women among them acquired an independence and an influence which they possessed in no other denomination at that time. Their modesty of attire, their freedom from the restraints, impediments, and weaknesses of fashion, and their practical piety and plainness of speech rendered them competent to do many things which other women dare not attempt to do. They became preachers, lecturers, public speakers. Many of them engaged in business, carried on shops, kept stores, and in many ways did things surprising to the people of their generation. The Quaker lady was usually modest, retiring, and quiet; and yet she held the same ideas of human equality as her father, brothers, or husband, and would no more submit to any infringement of her personal rights or her liberty of conscience than they would of theirs. Whatever her conscience and judgment, the voice within her, told her was for her to do, she did with as much resolution and quiet pertinacity as her male companion. Not flauntingly or boisterously, but quietly and even modestly, she could even rebuke magistrates, withstand oppression, and refuse obedience to bad customs and bad laws; and for her opinion's sake she could defy authority and suffer, if need be, as heroically as the members of the sterner sex. To the Quaker woman as well as to the Quaker man life was a stern reality, filled with responsibilities, and presenting duties on every hand to be met and performed; and her sense of these duties naturally developed individuality and brought out the capabilities of her nature. While other women were busy with the frivolities of fashion and fashionable life, she was meeting the world of men and women around her upon the plane of duty which knows no inferiority of sex, but simply demands of each individual what he or she can do. It was not by talking of her rights, but by performing her duty as it came to her hand and conscience, that she secured her true position, and demonstrated her fitness to occupy it.

These are some of the most obvious points of Quaker influence in America. We might mention many others; for instance, their treatment of the Indians. But who shall attempt to describe or define that subtle and yet pervasive influence of the earnest and correct lives, the fair-dealing honesty, the unobtrusive thrift and industry, the Christian charity, forbearance, and generosity, the justice and mercy, of these people, which were felt wherever they were known, and which all people of our day and generation must acknowledge?

Finally, in attempting to estimate correctly the influence of this remarkable sect, we must not forget that they dealt very largely in fundamental principles. They were concerned in the beginnings of movements. They took the initiatory, and results were not always immediate, nor were they always obvious when they did come. Like true pioneers, they pointed the way and cleared the ground for the great army to achieve the victory. We must not forget that they came upon the scene at a time when men were groping after and finding the great ideas which have since become the common possession of the American people; when American institutions were in a formative and plastic condition; when new States with new forms of government were being constructed; when men were try-

ing experiments in political affairs, and were open to receive suggestion and anxious to adopt whatever was truest and best; that their teaching was among people who acknowledged the authority of Holy Writ and were ready to adopt whatever they were convinced was contained therein; and that the Quakers emphasized the practical part of the Bible, in which are embodied the fundamental principles of free institutions and governments.

The Quakers in our day have become a very inconspicuous people. Save for the little eccentricities, which we hardly notice, of speech, dress, and manners, they are scarcely distinguishable from the common masses of American citizens. The antagonisms which they at first generally excited are not now apparent. The consternation they once created attends them no longer. Their presence and their preaching do not now shake the pillars of society, and they are not looked upon as a menace to Church and State. And this is not because they have receded from their original ideas or deserted the principles for which they contended, not because they have lost their courage or their faith has failed, but because their best ideas have prevailed, because the world has advanced along the lines in which they led, and the people have risen to the highest plane of civil and religous liberty which the early Quakers were determined at once to attain.

With the fruits of their glorious achievements all around us, secure in the perfect equality and religious liberty for which they made so many sacrifices and so brave a struggle, well may we exclaim: All honor to their heroic religion which has stood the surest of all tests! Its tendency and its results have been the uplifting of our race. And all honor to the heroic men and women who, amid contumely, persecution, and disgrace, so kept the faith and so proclaimed the truth as to give to all succeeding generations a broader liberty, a better religion, and a more exalted life.

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"The wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy."

THOUGHTS ABOUT THE TRINITY, AND THE DEITY OF CHRIST.

II.

We are told, "Look at the miracles of Christ, from his birth to his resurrection."

At this great subject I can only glance. There are, however, certain things to be remembered about miracles in general.

One thing is that they neither prove nor disprove the truth of a doctrine. It will be recollected that, in many instances recorded in the Scriptures, wicked men were able to work miracles in support of ungodly doctrines. Another thing is that this miracle-working power does not prove that its possessor is Deity. If it did, this world has been visited by hundreds of Gods. Another thing is that most churches hold that miracles were performed for ages after the death of Christ. The Roman Catholic Church holds that they are still performed, thousands of intelligent Roman Catholics firmly believing that miracles are still continually wrought at Knock and Lourdes and St. Anne de Beaupré, even in this prosaic and matter-of-fact age.

It is impossible to enter here upon a full discussion of the miracles of Christ. However, a few words upon his alleged miraculous birth may not be out of place, as upon this miraculous birth has largely rested the whole doctrine of Christ's deity. Very briefly, then:—

1. This miracle is mentioned only in two Gospels,—St. Matthew and St. Luke; and these two accounts do not agree.

2. Christ never claimed a miraculous birth, even when asked who he was by Pilate, who showed a willingness to release him.

3. In no writings other than the two Gospels mentioned is Christ's miraculous birth alluded to in the whole New Testament.

4. His friends, his relatives, his mother even, appear to have had no intimation of the miracle. John the Baptist, his own cousin, twice said, "I knew him not." The people exclaimed: "Is not this the carpenter's son? Is not this Joseph's son? Is not this Jesus, the son of Joseph, whose father and mother we know?" Philip says, "We have found him of whom Moses in the Law and the prophets did write: Jesus of Nazareth, the son of Joseph." Mary, his

mother, says: "Son, why hast thou thus dealt with us? Behold, thy father and I have sought thee sorrowing."

5. The Ebionites, the remains of the church at Jerusalem, who kept themselves free from Alexandrian mysticism, never accepted the theory of a miraculous birth.

6. The germ of the doctrine first appeared in the writings of the Fathers about two centuries after Christ; and not until long after that did it become a full-grown article of faith.

But shall we dogmatically say that Christ did not perform miracles? By no means. We know not to what extent God has manifested his power in the past. We know not to what extent he manifests his power in the present. We do know, however, that Christ was loath to perform miracles: "A wicked and adulterous generation seeketh after a sign, and there shall be no sign given unto it save the sign of the prophet Jonah." "And he did not many mighty works there because of their unbelief." "And Jesus saith unto him, See thou tell no man." We know, further, that, although Christ may have based to a certain extent his claim as a religious teacher upon this miracle-working power, he did not base thereon his claim as God; further, that his followers were told that they should be able to do even greater works than those which he did; and, finally, that miracles have always been especially numerous in ages of ignorance and superstition.

But once more. There were evidently limitations to the knowledge and power of Christ. For example, he knows neither the day nor the hour; he speaks continually of his dependence upon God; he changes his instructions to his disciples; he takes precautions for his safety; he is tempted of the devil; he is exhausted by the performance of miracles.

Now, these facts stamp Christ as not God. It is often said, of course, that they indicate the imperfections of his human nature only; but Christ never draws so fine a distinction between his two natures. This is only a loophole of escape from the difficulty; for, if Christ was not God as to his body, or his mind, or his will, in what was he God? This is just like that other puzzle: the Son has been with the Father from all eternity, —God, in fact, from all eternity; and yet there was a time when the Son proceeded from the Father!

But what did Christ's followers say about his deity? Take Saint Peter on the day of Pentecost: "Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs." Or Saint Paul: "The man Christ Jesus"; and again, "For since by man came death, by man came also the resurrection from the dead"; and again, "Be it known unto you, men and brethren, that through this man is preached forgiveness of sins." In fact, we are expressly told that the witnesses of his miracles thanked God for having given such power unto men.

The early Church, moreover, did not believe that Christ was God: the catacombs alone show this conclusively. But after a time there came a tendency to deify the founder of the New Faith. And a very natural tendency this was in that age; for emperors and other great men were deified, just as Buddha and Hercules and Plato and Romulus were honored with a miraculous birth. A part of the Church, however, always struggled against this tendency; and hence the Arian controversy, the burning of Servetus, and the growth of modern Unitarianism.

But Liberal Christianity cuts, it is said, the tie which binds the seen to the unseen, humanity to God. Now, there is no doubt that to the man who really does believe that one person of the trinity came down from heaven, and, having ascended again, now at the right hand of the Father pleads for us the merit of his blood,—there is no doubt that to such a one spiritual things are very real and God is very close. But this man must believe, also, in the doctrine of vicarious sacrifice, that the blood of the innocent washes away the sins of the guilty. He must believe, also, that God is a being who may be prevailed upon by constant petition, prevailed upon to forgive mankind,—not as a matter of justice or mercy, but because of his love for his son. The man must, in fact, believe in an anthropomorphic God,—a being who, although the very heavens cannot contain him, is, after all, only an exaggerated man, with all man's faults and failings.

What is the prevalent conception of the Father? That he is a stern judge, and that

Christ is the being who shields us from the Father. The obvious tendency is, therefore, to put Christ in the foreground, reserving the background for God.

And, by the way, no one now believes our little world to be the only inhabited world in space. In Bible times this was believed. What, then, we may reverently ask, has been done with other worlds? It is not to be supposed that of all these worlds the earth is the only one whose people need salvation. Has the second person in the trinity, then, gone from world to world, suffering death for the sins of their inhabitants? How absurd this supposition! How reasonable the supposition that God has sent to each world beings wearing the form and fashion of the dwellers therein, but endowed with the divine faculty so fully as to serve as models or exemplars!

But what difference does it make to mankind whether Christ was God or not? None at all. No one will deny the beauty and truth of his teaching; no one will deny that it is our duty to follow in his footsteps. The fact that his doctrines were not new, that they had been preached ages before, does not detract from his glory. To Christ belongs the honor of having changed them from a philosophical abstraction into a living reality. Of course, if the atonement is a necessary doctrine, the deity of Christ becomes of the greatest importance. But the thinking world is rapidly changing its views as to the atonement and salvation through the blood of Christ. And—to diverge for a moment—what do Unitarians believe about salvation through the blood of Christ? Well, they do *not* believe that this blood is an offering to procure God's forbearance, or that the death of the innocent can atone for the sins of the guilty. They do *not* believe in the theology of the old hymn,—

> "There is a fountain filled with blood,
> Drawn from Immanuel's veins,
> And sinners plunged beneath that flood
> Lose all their guilty stains."

But they *do* believe that Christ's death was necessary to the completion of his mission; and this, both in order that his sincerity might be shown and also that, as he said, he might draw all men unto him. For nothing affects humanity so deeply, nothing so stirs within us respect and sympathy, as the death of a great leader at the hands of his enemies. The ashes of the martyrs *are* the seed of the Church; and in this sense the world is saved by the blood of Christ.

But to return. Apart from this question of vicarious sacrifice, of what possible importance is the doctrine of the deity of Christ? If his teachings are true, they are true quite aside from his personality. Two and two are four, for example, not because any one says so, but because the thing is true intrinsically. We believe in wha Christ taught, then, not because he taught it, but because what he taught commends itself to our reason and our religious instinct.

It is said, however, this view is throwing discredit upon Christ. But how paltry is this objection! If Christ be God, then, by honoring the Father we honor the Son. If Christ be not God, then the highest honor we can pay Christ is to follow in his footsteps. But is not this a petty view of the matter? It presupposes that God and Christ are envious, jealous beings,—beings whose sole care it is to guard against the slightest infringement of their dignity!

But, again, it is objected, how comfortable is the knowledge that Christ, by personal experience as a man, understood all our temptations! He and the Father—for the Father and Christ are one—can therefore sympathize with us; for God, when on earth, endured the same sufferings we endure, was exposed to the same dangers as those which confront us! But how childish is such argument! Just think of it! That the Being who created the universe, the omniscient God, should need to come down to earth in order by personal experience to obtain information of the details of his work!

As a matter of fact, Christ as God is no example for men at all. Go to the victim of some evil habit and tell him to follow the example of Christ, the God-man, and what will be his reply? It will be this: "Of what use to me in the overcoming of temptation is the example of a God? Give me, rather, the example of a man." And it will be useless for the evangelical Christian to explain that, as man, Christ was subjected to temptation, and through God's aid overcame it. The reply will be, "If all this is true, then Christ is, after all, only a man, not God."

The trinitarian theory, in fact, so inter-

faces the humanity and the deity of Christ—each being put forward as exigency of argument requires—that the character of our great Master is obscured, its beauty dimmed. And, by the way, will trinitarians say that, as man, Christ was able to lead a perfect life? If so, then the natural conclusion is that other men can do the same.

But this doctrine of a triune God produces mental confusion, not only as to Christ, but also as to God. It is utterly impossible for any human being to hold the balance fairly. The ordinary man prays to God, without any reference to the trinity; but he looks for salvation to Christ, as to a friend who shields him from the Father, and who is potent enough to persuade the Father to do something which otherwise he would not do. As for the Holy Spirit, he is practically left out of sight. What a contrast between this obscurity and the clearness resulting from a belief in one God, the Father of us all!

But the question in all matters such as these is not what will be the effect of this or that belief: it is, Which belief is correct? We are not responsible for effects: these are in hands higher than ours. We are responsible for an honest endeavor to ascertain the truth.

And there can be no doubt that the trend of thought in the world to-day is toward disbelief in Christ's deity. This trend is, of course, not conclusive of the correctness or of the incorrectness of the doctrine. But yet, in general, the trend of public opinion is toward that which is right and that which ultimately prevails. Every age has seen a change in religious opinion, a change toward Liberal Christianity. And succeeding ages have accepted these changes as being more and more in accord with Christian principles.

The trinity, then, is the fundamental distinction between Orthodoxy and liberal Christianity; and upon this foundation of the trinity has the whole superstructure of evangelical Christianity been built. It behooves Unitarians, therefore, as those who believe they possess the truth in this great matter, to hold fast thereto,—to hold fast to the precious faith of one God, our Father in heaven, and of one Master on earth, Jesus Christ.

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MAN'S NEARNESS TO GOD.

The safety of man as a moral and spiritual being lies in his nearness to God and communion with him, the parent Spirit of all. In religious phrase this is called "salvation." We read in Holy Writ that Adam was the son of God, thus indicating a divine origin for man. The instinct of the child leads him to the Father Spirit, who is ever near to the soul that seeks him in spirit and in truth. Herein let mankind find inspiration and encouragement. For be it still kept in mind that the union of man with God through spiritual sympathy is at once the spring, the sustaining power and consummation, of any religion that is vital and productive. The law of its life is settled and intelligible, not fluctuating, uncertain, or hard to be understood. "The Lord is with you while ye be with him," said the prophet of old; "but, if ye forsake him, he will forsake you." And so does the true prophet and teacher speak from age to age concerning that mutual relation between God and man which is the central point in religion. "Draw nigh to God, and he will draw nigh to you." This is the familiar word of that apostle whose epistle is conspicuous for its practical teaching. Yet it distinctly announces the law of the spiritual life and of the spiritual hearing of the message of Jesus to mankind. Thus it illustrates the fruit of works from the root of holiness,—man in union with God, doing God-like works.

Christianity is eminently practical. It is no less eminently spiritual. And the true measure of its practical power must be found in the depth of its spiritual life. Every truth has its use, and every good impulse its appointed way. But, even when the use is discerned and the appointed way seen, there may be a halting will which recoils before obstacles. In the truth discerned and in his good impulses man has token of his likeness to God, through fidelity to which he may grow in the divine image wherein he was created. But, if the courage of faith be wanting, man may fall away from the truth he discerns, let go his best impulses, and so increase the distance between himself and the Supreme Source of truth and goodness.

The question may be asked, as of old,

Can man by searching find out God? Not in his infinitude. In his infinitude God transcends human faculty. Another question is, Can man know anything about God? Some say, No. But such denial is made by ignoring facts of human nature and human experience. Wherever man is found, he is found with an instinct, as a constituent of his nature, which impels him to look out of himself to something other and more potent than himself for help, protection, or guidance. This is a fact which requires explanation. Nor is it any explanation to assert that it is a delusion, a superstition, or a perversion. Rather is it much more reasonable to affirm the existence of a reality in the universe correlative to the universal sentiment. The idea of God will vary according to the intelligence of the man. In the savage it will be one thing, in the civilized man quite another thing.

But some may say: How or where is God to be found? I look to the heavens, I see him not there. I look to the earth, I see him not there. The telescope cannot find him. The microscope cannot find him. We reply, Certainly not. The grace and beauty of Raphael's pictures are not to be discerned by the use of an ear trumpet. Nor can we appreciate the strains of Beethoven through the best spectacles the optician can furnish. Whatever may be the object of our search, we must use the appropriate instrument in our seeking. We may not be able to find God in the heavens by telescope nor in the earth by microscope; and yet, if we had right vision, he might be discerned even there, but in part only of his manifestation and working. Who or what paints the lily or gives perfume to the violet? Whence the brilliant sparkle of the diamond and the dewdrop? Who or what gives grace of curve to the ocean wave and the snowdrift? Whence the splendor of the northern lights and the grandeur of sky and cloud in a summer sunset? After all our explanations of earth and air and sunlight as agencies in the matter, the question still remains, What lies behind all these as primal source? Whence the latent power of producing beauty and use through agencies of earth and air and light? To the devout vision of the Hebrew psalmist the light itself was as a garment of the living God. But even he could not look behind the garment and find his God with the eye of sense.

Our first search must be in another direction,—inward rather than outward. What do we find within ourselves? Ideas of truth, right, love, holiness. And these ideas have furnished and still furnish help, hope, light, guidance, comfort, and inspiration, more or less, to all sorts and conditions of men. These are facts no less than the rocks, metals, and gases of the material world, but of another order. They are not visible. They are not tangible. They are not ponderable. Yet they are forces constantly at work, making constant conquests, not only within their own domain, but also in things outward and visible. Man is conscious of possessing these, and these possess him. They are moving powers within him. Moving to what? To something corresponding. But who or what or where is that something? Light is for the eye. Sound is for the ear. But who or what or where is that which answers as correlative of the inward, invisible, spiritual part of man? The most reasonable answer is that which affirms a corresponding existence apart from man, yet not wholly apart,—a spiritual existence or being above man, beyond man, transcending man, yet in contact with man on his spiritual side. Here, again, some may say, as some have said: We admit the claim of man to an ideal and spiritual nature, but beyond that we cannot go. Of any conscious spiritual being, such as men commonly call God, we know nothing. The only God we know or can think of is that which comes to consciousness in man himself. Such is the only God we profess to know or serve. Well, I pause not here to argue this matter, but would simply say to such persons: Be true to the highest you know of truth, right, holiness, love. Be loyal to these, even if you cannot just now look beyond them; and the transcending God will count that as loyalty to himself, and give you assurance that you are not far from the kingdom.

Let us pass now to something more personal and direct. The religion taught by Jesus through his word and life is other than metaphysics or philosophy or even theology. It is simply and emphatically a religion the purpose of which is to show man the way of approach to the Father and

to secure a closer union with him. Consider what God is according to the Christian idea. He is our highest conception of truth, justice, holiness, and love. He is infinitely higher than our highest conceptions, but in the faculties which lift us to an apprehension and appreciation of those qualities, we have the guidance which points the way. We see what God is; and, if we would gain nearness to him, we must keep in the light and walk in the way of his own perfections. Every advance we make in these is a nearer approach to God.

Our great Teacher has taught us of God, not as a mass of abstract perfections, but as a personal Being in whom all perfections are embodied. God is God our Father. We are to regard him, therefore, as one who stands in a gracious and loving relation to us. And, as the approach to an earthly parent is intelligible, so may be the approach to the heavenly Parent. Jesus refers to the dealing of the earthly father with his children to illustrate the heavenly Father's dealing with men. God is our Father, filling our lives with mercies even when we stand apart from him through neglect and disobedience. He is never far from any of us, but ever ready to hear the faintest prayer, whether spoken or unspoken. Of special avail is the active prayer of the life. By this I mean a life conformed, in its prevailing thoughts and activities, to his law of rectitude and holiness, subjecting to this law all motions of selfishness and baser desire which stir our souls to mislead and destroy them. Thus to pray in heart and strive in the life is to draw near to God.

The Christ has shown to mankind God as a Father and shown the way of approach to him. "I am the way," said Jesus, the perfect man, in whom the word of God appeared incarnate for the guidance and benefit of humanity. He called on his disciples to be perfect as their Father in heaven is perfect. And in his life and teaching he showed them the way. He is the living way,—the high priest of humanity, who, by the sacrifice of self, has drawn aside the veil which screened the holy of holies, and shown all the sons of men how they, too, may become sons of God and kings and priests unto him through lives of consecrated service. By the stern way of self-denial and the cross is man to rise to the sight and service of God. When the sense of sin is felt, the sense of distance from God is felt. And this stirs to more serious thought and to compunction which touches the springs of will, and turns its energy Godward. Through a devout habit of life the man will be fortified in every advance he makes. Every self-conquest and sin-conquest by him accomplished will be an achievement bringing him nearer to God. In such case, the Father comes forth to meet him, as to the prodigal in the parable. Let us think what this means. God, the Fountain of life and Father of men, being the perfection of truth, justice, holiness, and love, these have in him their full embodiment. And the divine approach to man is felt and indicated by the influx of those qualities. They flow into him, taking possession of every department of his being,—intellect, conscience, heart, and soul. They flow into him, moulding his nature into their own forms and making their opposites—falsehood, injustice, impurity, and ill-will — hateful to him. The motions of man's nature Godward, quickened by penitence and sustained by perseverance, open the channels through which the Spirit enters to build him up in the spiritual life, and bring him into vital and lasting communion with God. JOHN CORDNER.

Boston.

MEDITATION.

In the deep solitude of mine own heart
My spirit wanders in the brooding hush
And solemn awe of a strange world unseen.
Here in a valley of despair pale ghosts
Go trooping by,—the memories of hopes
Long perished. There upon the mystic hill
A congregation of white forms appears,
So thinly veiled with the encircling gloom
Methinks I recognize my mother's smile
Of welcome.
Beyond, a mountain lifts its towers of strength,
Bathed in a light of which the mellow flame
Of evening was but a faint prophecy;
And from its wooded haunts flow forth such streams
As gladden all the planet of the heart,
Which has its continents, its rivers and
Its seas,—a habitation of the gods.
Above it broods a firmament thick-set
With intellectual stars; and in its midst
I see the throne of God, who hung the worlds
Within the universal void, and made
Out of the unsubstantial air, as 'twere,
The pillars of the universe.

LEE FAIRCHILD.

Seattle, Wash.

THE EFFICACY OF PRAYER.

Belief in prayer is common to all religions. In every language the children of men call upon God. Wherever religion is found—and it is found everywhere—there is some form of this habit.

Socrates prayed. The Iliad is sprinkled with prayers. Supplication is a world-wide instinct, and has organized itself into many forms. The Christian religion has its own conception and theory of prayer. But the peculiarity is only in the theory. The instinct of supplication is ultimately the same, whether it finds expression in the ordinary prayer-meeting, or in the Hindu mother's sacrifice of her child, or in the renunciation of Gautama, or in the hecatombs of the Greek army laying siege to Troy, or in the ghost dance of the American Indians.

The differences in theories and methods are differences consequent upon various degrees of knowledge, of culture, and of enlightenment. Beneath these superficialities there is the same venerable and universal instinct which in every age of the world has turned the longing heart of man toward the Infinite One. The language may vary. The philosophy may be different. The forms and methods may show no similarity nor connection. Yet the sentiment is one.

Man began life with a cry, and with no language but a cry. Yet it was a cry to the Unseen, to the Infinite, to the Everlasting. It was a cry of fear, of helplessness. We know how potent is such a cry when it touches the heart of the mother. Perhaps in ways that man has never known that cry touched the heart of God. Then knowledge came, and turned the night of ignorance into day; but the star of religion, instead of being quenched, became a sun to light the day. Philosophy came and achieved; but it only made the old impulses of the soul more imperative. Then science came, and saw, and conquered; but, when she had laid her foundations deep and wide, the temple of religion stood on them, and thus made the structure complete. Thus has the consciousness of dependence—beginning when human life began—attended all its steps of progress, kept pace with every advance, won its way into the heart of knowledge, allied itself with philosophy, and united with science in a rational and consistent hypothesis for the explanation of the world and man. And this feeling of dependence—old as man and new as the last unanswered question of the human soul—is the prime element in the world-wide instinct of prayer.

The *current theory* of prayer is too well known to require statement. It is also well known that there is a growing discontent with that theory, and consequently a growing distaste for prayer as we have seen it practised. The faith that men may ask for things of God and get them for the asking is a waning faith. The working conceptions of religion are changing, and while the change is going on there is an inevitable interruption in some of the exercises of religion. There are many who have lost faith in the old manner of prayer, and have not yet worked out a satisfactory method for themselves.

This condition is due, in great part, to the change taking place in the idea and conception of God. Prayer was first wrung from the heart by fear. Men stood in peril, and, having nowhere else to turn, turned to the Unseen and cried out for help. As the idea of God enlarged, men thought God sent disasters upon them to punish them for their wickedness. Accordingly, it was thought necessary to placate or appease God by sacrifices and offerings. The idea of sacrifice in the sense of propitiation has long been a part of religion. It always means the same thing, whether it is the sacrifice of Christian or Jew or Greek; namely, the necessity of reconciling an offended God. Religion has by no means outgrown its fears. It is even yet a long, long way from being, as Jesus defined it, love. Because of this conception of God, prayer has commonly involved the two ideas of placating the Infinite by sacrifice and winning special favors in consequence.

Prayer has been held up as a form of sacrifice, and hence acceptable in his sight. But, to make the sacrifice compelling, the suppliant has been taught to offer his petition in the name and for the sake of the suffering Christ. The philosophy of this is that God is well pleased with the agony of the cross; and, being reconciled or made favorable to man by that agony, he will presumably grant the petitions that are made in its name.

Emboldened by this enormous advantage of having an infinite sacrifice with which to enforce one's plea, prayer becomes garrulous and dictatorial. The words of Jesus are construed literally: Whatsoever ye shall ask, believing, it shall be given you. And what have not men asked of God? How has the impatience of earth chided Heaven, and the ignorance of man dictated to the wisdom of the Infinite! All prayer that assumes to ask for special favors assumes to know what is best for the management of life.

One by one the ideas essential to the old theory of prayer have been either abandoned or greatly modified, until the conception of prayer must be reconstructed. The Infinite is not thought of as needing to be reconciled to man. The Eternal One is not angry. Sacrifices have lost their meaning. Fear is not the noblest impulse to worship. The Ruler of the universe needeth not the wisdom of man to direct his counsels and determine his deeds.

All the progress the world has ever made has not brought the soul of man one step nearer to a condition of self-sufficiency nor furnished any ground for the hope that it ever will be sufficient. The method and conception of dependence, like the method and conception of prayer, have changed, while the fact remains the same. Fear and ignorance and superstition have grown less and less, leaving the soul free to obey its higher impulses and adjust its faith rationally to the conditions of an intelligent universe.

Where, then, is there any place or justification for prayer? The answer to this question is largely one of experience, to be worked out in the individual life. What is said must be more in the way of suggestions than demonstration or argument. The following thoughts may be helpful.

First, prayer is not sacrificial. God is not one who needs to be propitiated. He is the unchangeable,—unchangeably calm, wise, and holy, the same in his relations to man before as after man's praying. We do not and cannot change the heart of the Infinite. It is already infinitely compassionate and tender. How can it be more?

Second, prayer does not alter the plans of the Infinite. His purposes are everlasting. They foresee the end from the beginning, and are infinitely wise and just. How can they be more? How can they be changed by man's impetuous and blind desires?

Third, the Infinite does not give things away in the sense of free gifts. It is useless to pray for special things, as for rain or health or prosperity or virtue. It is part of the nature of the soul that nothing can be given to it outright.

How can virtue or righteousness be given to a soul? It would not be the soul's if it were given to it. It would be a garment that covered the soul, and not the soul itself. But when it has been brought out by its own effort, when it has been achieved, when the soul has nobly transcended the circumstances and temptations of life, and entered into that harmony with the good and the pure and true which is meant by righteousness, then it does not have virtue, it is virtue.

Prayer may be defined as the intense consciousness of God. Silence or speech is the same to it. This consciousness which the soul has of God admits of no theory, is bound by no formula, and subject to no rules.

The effect of prayer is not to bring us to God, not to bring God to us, but rather to touch our inner vision with the power of seeing that the divine pressure enfolds us always. It is not to persuade the Infinite to do certain things for us, but rather to reveal to us how he has done and is doing all things for us, lovingly, wisely, and without end. In the highest sense it is communion, in which the soul learns to trust God fully.

It degrades prayer to look upon it as a duty which God demands. Without naturalness and spontaneity it cannot be prayer. Its practical value consists in bringing the will and purpose of man into harmony with the divine will. It effects an understanding between the soul and the Infinite. God and man become laborers together. And the mystery is where the human leaves off and the divine begins. This mystery increases as the soul rises, till, lost in wonder, the rapt soul exclaims with Jesus, "I and my Father are one."

J. E. Roberts.

Kansas City, Mo.

"By faith man sees into the heart of God."

THE PASSION PLAY.

A SERMON BY REV. T. G. MILSTED, UNITY CHURCH, CHICAGO.

"For we have not a high priest that cannot be touched with the feeling of our infirmities, but one that hath been in all points tempted like as we are, yet without sin."— HEB. iv. 15.

During the Middle Age, when few of the followers of our faith could read, and when few could understand the Latin of the church service, the priests and teachers sought to make the people familiar with Biblical subjects by scenic representations. These were called "Miracle Plays"; they were performed in the churches by the clergy, and set forth some of the events described in the Bible and some of the teachings of the Church. But in the course of time these performances sank to such a low level that they were forbidden, and finally ceased. One of these Miracle Plays is, however, still performed, every tenth year, at Oberammergau, in the Bavarian highlands, in consequence of a vow made two hundred and fifty years ago by the people of the village to avert a plague then raging in those parts. It is called "The Passion Play," representing the passion and death of Christ. The performance requires three hundred and fifty actors; it lasts from 8 A.M. to 4 P.M., and is repeated on twelve successive Sundays. It was performed last summer, attracting many Europeans and Americans; and the people of the larger cities of the United States have heard and read much of "The Passion Play" since the last performance of it.

In this play a peasant takes the part of Jesus, goes through the suffering and agony of the last hours, and dies upon the cross. Notice several things about this representation of the last hours of the Master. It is known *beforehand*, is learned by rote, is a part taken, not a free, spontaneous, living experience springing from the moment. All has been planned and known for months, perhaps years, beforehand. This makes the whole performance *unreal*. It does not beget in the performer or in the beholders the thoughts and feelings which would fill them if it were real. The part is *foreign* to the man taking it: he is one of the *dramatis personæ*,—the *persona* (from *per* and *sonare*), or character, so called because in early times the performer wore a mask through which the words sounded. The character is only a *mask* for the time being. Further, the *effect* is not what it seems to be. Instead of going down to death and the grave, this peasant goes to his home and family, to the applause of his townsmen, and to considerable notoriety, for a time, throughout Christendom. He goes his way, the beholders go theirs; the performance has had no basis of reality, and its effect is like that of a dream.

There is always this same difference between real life and any play or dramatic representation. The actor knows coming events beforehand, which takes all genuineness out of them; while in real life we know not what a day may bring forth. In the crises and agonies of life, what would we not give to know the issue of an hour! In the play, we have sham sorrows, mock heroism, simulated virtues, tragedies in appearance only, and one can well afford to go through them; while in real life the miseries, burdens, and tragedies crush men and women to the earth. In the play, Cæsar can well afford to fall in the capitol, Brutus and Cassius at Philippi, for they probably come together afterward for conviviality: to the real Cæsar, Brutus, and Cassius, it was an eternal parting and a heart-breaking agony. It requires no bravery for Mary Stuart and Desdemona to die upon the stage; but, when the headsman and the Moor were real, the souls of the victims were cleft in twain. When Wolsey cried,—

"Farewell, a long farewell, to all my greatness!"

it was out of a soul stirred to its depths. The actor may well simulate the anguish of the Cardinal, for he knows that his future reward will be in proportion to his simulation of grief. Sleep forsook the real Macbeth, and gnawing remorse took its place. The Macbeth of the play soon forgets his feigned remorse in slumber. We have seen sham battles and naval engagements, which, when the noise and smoke had passed, left all things serene and the combatants more filled with joy than before. But the real battles of history had all the suffering and agony possible to mortals. Louis XVI. and Marie Antoinette, Danton and Robespierre, did not know that the guillotine awaited

them. That such was their end makes their lives so tragic. In the tragedies of real life, death ends all with its sorrow and its woe. In the tragedies of the stage there is only mock agony, mock suffering, feigned death, wooden swords and harmless guns, the flush of pain and the pallor of death nothing but paint and powder; and, after all is over, we see our heroes, who have apparently suffered to the extreme, come, bowing and smiling, before the curtain! There is a vast difference: all the gulf between life and death lies between that which is real and that which is feigned; and I have dwelt on this at some length to show that that which is known beforehand, and the apparent results of which are foreseen and thereby annulled, cannot have the tragic elements which filled the lives of all those whose career was cut short by violence.

It has always been a mystery to me that theologians and the Church in general have not seen that the current theology reduces the life of Jesus to nothing but a *Passion Play.* In the first place, he *knew beforehand* all the events which filled his life. He knew from all eternity what would be his reception by mankind, foresaw his rejection and his death upon the cross. All had been prophesied. Over and over again the Gospels state that many of the things he did were done that the prophecies might be fulfilled. When on the cross Jesus said, "I thirst," he said it, not because he thirsted, but because the time had come when those words were to be spoken, "that the scripture might be fulfilled" (John xix. 28). The rôle to be carried out embraced others besides Christ, as in the casting of lots for the seamless robe. When the proper time came, or when the cue was given, a certain thing was said or done because it had been so prearranged. According to the current theology, the life of Jesus was not a free, spontaneous living from moment to moment: it had been planned and ordained from all eternity. Again, from this same standpoint, the humanity of Jesus was a part assumed. It was a mask which for thirty-three years only concealed his deity; and, when his part on earth had been accomplished, he laid aside the mask of his humanity, and, assuming his deity, took his real place in the heavens at the right hand of God. Further, the result, the reward, of his earthly pilgrimage, was in full view all the time. He knew that his suffering was only for a time; he knew when he seemed to be thwarted that, in fact, he was the real victor. His death was only apparent; the tomb was not to him what it is to us. In fact, all his sufferings, together with the last agony, were in their effect annulled and more than counterbalanced by the greater power and joy which he knew awaited him after Calvary and the cross. It makes a vast difference in every great event of his life whether he knew of it beforehand, and had a complete knowledge of its results, which he must have had if he was "very God of very God," or whether he lived through each event and met every crisis, as we mortals must, with no power but that of the spirit which is open to us all. When he was tempted in the wilderness, how unworthy would it be to call that a temptation if he knew all the while that victory was his ere the contest began! When he came back from the wilderness and stood up to teach the people of Nazareth, and they in derision said, "Is not this the carpenter's son?" and hurled their taunts at him, it makes a vast difference whether he was indeed the carpenter's son or whether he knew he was the son of no man, but the "only begotten" of the Father. In the latter case, no human taunt would have any sting. When, in Gethsemane, he fell upon his face and prayed that the cup might pass from him, it makes a difference, again, whether it was a cup which he must drink with no help but that of the spirit within him or whether he knew that that cup would soon be exchanged for one filled with the bliss of heaven. When he hung upon the cross, did he bear the agony with the faith of a man or with the knowledge of a God? The difference beween these two extremes cannot be stated in language.

The current view robs his life of all reality. It could not be real if it was foreknown. It robs his life of all merit, for there was no merit in doing what it did not require heroism to do; and it did not require heroism for him to do those things, considering who he was and whence he came and whither he went. I knew of a father trying to interest his boy in the sufferings of Jesus. But the boy, with a deeper insight than that of the father or the Church, refused to be

moved, saying, "Oh, he knew he was coming out all right"; and thus were the father's eyes opened to the unreality of the common teaching concerning the life of Jesus. It robs his life, further, of trust and faith, the sublimest attributes of our nature: there was no room for *faith* in his life, for all was open *knowledge* with him. And faith begins only where knowledge ends. There is no room for trust in a life that can perfectly read the future.

No one would refuse his suffering if he could immediately step into his power and joy. Many a man and many a woman have borne the suffering without the recompense which—*according to the current theology*—*always* came to him. Thus it is plain, I think, that the life of Jesus is reduced to a hollow phantasm, a vain appearance,—as much so as the acting of the peasant at Oberammergau. In the case of both, it is only a *passion play*, Jesus coming to the part from above, the peasant coming to it from below.

Millions in Christendom have unconsciously felt the truth of the position here taken, and that is why so many have no love for Jesus and no interest in his life. It does not appeal to them, as do heroic human lives. *He knew he was coming out all right:* they do not know that they will come out all right. And there is a great difference. Men have taken the Church at its word, and have turned from the life of Christ as being so different from theirs, the beginning, conditions, and results of it so dissimilar that they could not be expected to do likewise. And many, having turned from the Church's position, have hungered for religion until they found the liberal faith which rescued the life of the Master from the realm of appearances and made it genuine,—the most real life lived by any son of man.

The current theology is belittling to Jesus and to the Almighty; for it represents them as having planned from all eternity to deceive mankind by the coming into the world of one who passed for a man, but who was in reality God. But Jesus made no such claim for himself. He said, "Why callest thou me good?" When the disciples were clamoring for the heavenly thrones, he said, "It is not mine to give." When asked a question concerning the future, he frankly said that he did not know, that no one knew,—neither the Son nor the angels in heaven, but the Father only. Again he said, "I can do nothing of myself"; and he spent whole nights in prayer. And how hollow and misleading were those words of anguish on the cross, "My God, my God, why hast thou forsaken me?" if all the while he knew God had *not* forsaken him, that he was at that hour duly fulfilling the plan of God, and would soon again behold the face of God forevermore! Also the apostles who came after Jesus tell us that he grew in wisdom, was made perfect through suffering, learned obedience, and finally was in all points tempted like as we are. How could all this have been if his nature was unlike ours?

In this great question of the nature of the Master we are driven to one of two alternatives. The first is that he was *unlike* us, and, if so, his apparently human life was unreal. In that case, his life has no lesson for us, is of no value to us. Of what significance is it to us that he fought the mortal fight and was victorious; that he, when tried, overcame; that he was always true to the highest, if he to outward appearance only was a man, but inwardly was of a nature that could not be touched by our infirmities? Of what value as an example can his life be to us if he in the conflict with the world had weapons which he brought with him from the skies and which we cannot wield? Or if he had a diviner knowledge, not open to us? Or if he had a power and a spirit which will not visit us with equal strength? Or if he had memories of the courts above, and a certainty of returning thither which we have not? That which is possible to God or to an archangel might be entirely beyond us, because their powers are not ours. Similar demands can only be made of like natures enjoying like resources. If he was different from us, our temptations, our burdens, would have been nothing to him with his infinite resources. If there was something special in him from which we, by nature, are debarred, how vain his words, *Follow me!* As well might the eagle, as it goes soaring toward the sun, say to the crawling worm, "Follow me." It cannot, as it has not the eagle's powers. If the mission of Jesus was only to show what God could do, it was unnecessary. For men

knew before the time of Christ that *God* could love his enemies; that God could not be tempted unto sin; that God could not be cast down nor destroyed; that God in the midst of cares and toils could forever show forth the divine life of power, peace, and love. But the world did not know what Jesus came to show: that *man* could love his enemies; that man could say to every temptation, "Get thee behind me"; that man could stand erect and free amid all the assaults of sin; that man could be pure in heart, meek, merciful, and forgiving, and always be true to the heavenly vision.

This is the other alternative to which we are driven; namely, that Jesus was, in his nature, *like* us. He was a high priest touched with our infirmities, as our text says, and tempted in all points like as we are. All are made in the image of God, beyond which nothing can go. In all the heavens above there is nothing surpassing the image of the Almighty. So that Jesus was in all things like as we are, not in appearance only, but in nature,—like us in his humanity, in his struggles and temptations, in his birth, his life, his death,—save that he was without sin. We read of ancient frescoes painted over and hidden from view. Their beauty is concealed, and no one in looking at the blank walls would suspect the treasures hidden beneath. But, when the covering is taken off, the images stand out in all their original beauty. So the image of God within us is hidden beneath a covering of sin and wrong and self: let them be swept aside, and the divine image in which we are made appears to view in all its beauty and glory, as in Christ.

Yes, he was like us: as is our own lot, he knew not what a day might bring forth; he could not foresee his life; it was not a rôle; it was not a character assumed. It was a free, noble, spontaneous living from day to day; for, whatever the day brought, he knew it would also bring the Father's love and strength, and this he trusted. The more we make him know of his life before he had lived it, the more we make him know his reward after he should leave the world, the less exalted we make his heroism and spiritual conquest. This is the great lesson of his life: that as he was like us, so we should become *like him*, and, as we are told in the New Testament, press on till we attain "unto a perfect man, unto the measure of the stature of the fulness of Christ" (Eph. iv. 13). This is the heart of our beloved faith: so to become one with the Almighty that we shall have God's strength when we are tried, his peace in trouble, his light in darkness, his spirit and presence in death; to live out all that he inspires within us, that at last he may be all in all. Then shall we truthfully claim sonship to God and brotherhood with Christ; and with him and the faithful apostle we shall be able to say at the end of our earthly career, "I have fought the good fight, I have finished my course, and I have kept the faith."

TREATY REVISION IN JAPAN.

The question is often asked, What is the cause of the prejudice existing in Japan against foreigners? Not a few times have exaggerated statements concerning the matter been presented to Americans. As a consequence, the introduction of Christianity into Japan is hindered at a time when the Japanese people are as eager for Christianity as once the Macedonians were.

The chief, if not the only, cause of this prejudice against foreigners is the condition of Japan's treaty relations with other nations. If this matter is made plain, not only may misunderstandings be cleared away, but Americans may be brought to aid Japan in her efforts to secure fair treaties.

It was about the year 1548 that Japan first came into contact with Occidental nations. Spaniards and Portuguese—mostly Catholics—came to Japan ostensibly to spread Christianity; but they doubtless plotted to take the country by means of propagandism. The harbors had been willingly opened to the foreigners; but, the portion of their company left at the coast having bought up the desperately poor Japanese and sent them as slaves to other countries, the government felt compelled on account of this unchristian conduct to close the harbors. All foreigners were driven out of the country, some being put to death in a cruel manner. The harbors remained closed for about three hundred years.

Some thirty-six years ago the United States government sent a presidential commission under Commodore Perry to Japan for the purpose of opening friendly inter-

course in the interest of the country and of commerce. Their proposal was kindly received by the Japanese government; and soon the harbors were opened and a treaty was made with the United States. Russia, England, and Holland soon followed this example. (Although Hollanders resided in Deshima, near Nagasaki, they were not diplomatically received in Japan.) The treaties then made were very simple, and nothing was said about tariff or about jurisdiction. Five years later another treaty was made between Japan and these other countries, into which commercial regulations were introduced; and at that time the agreement was also made that the treaty would be revisable at any time after the year 1872 that it should be necessary.

These treaties were like those the Western nations make with barbarous countries, in regard to the protection of their subjects in those countries. The foreigners claimed that Japan was not then civilized enough to be trusted with authority over their people, and so insisted that they should be under the jurisdiction of their respective consuls.

In May, 1865, we were compelled to reduce the duty on imported articles to one-half per cent. Before that the tax was about two or three per cent. The officers of the government and the people knew their disadvantages, but said nothing against the treaties, hoping that in the year 1872 a revision more favorable to them would be made: only the government enforced the agreement in the treaties that foreigners should not travel outside city limits or reside outside the settlements assigned to them.

In the spring of 1872 several of the members of the Japanese Cabinet went abroad to bring about, if possible, a revision of the treaties; but circumstances did not permit the completion of their plans. In 1875 another attempt was made, but did not succeed.

When Count Inouye was honored with the Chair of Foreign Affairs in 1879, he began to plan for a revision. It was about finished when the whole was frustrated by a disagreement in the Cabinet and among the people. The chief objection to this revision was on account of such articles as the following: "There shall be a majority of foreign judges in eight municipal, seven county courts, and the Supreme Court; and in cases connected with foreigners these courts are to be used." This was very distasteful to many officers of the government and to the people. Count Inouye himself, recognizing that there were in the proposed treaty many points disadvantageous to Japan, resigned.

Count Okuma succeeded him. The first thing he did was to lay out another treaty campaign. The whole people were soon aroused by his enthusiasm, and, with him, were desirous of a speedy revision of the treaties. But his proposal was kept secret in the Cabinet. While the people were blindly criticising it, and waiting for its publication in the London *Times*, some of the more important parts became known. It seemed that Okuma's plan was to begin the negotiations for revision with the United States, and then extend them to England, France, Germany, Russia, Holland, Italy, etc. This was in December, 1885. When the proposed treaty was presented to the United States minister in Japan, he at once sent a despatch to Washington, asking for instructions. The answer consenting to the revision is said to have been returned in forty-eight hours. But the Japanese officers then decided to postpone the signing of the treaty until February, 1889, by which time they hoped to receive the consent of all the other countries.

The proposals made to the United States were these:—

I. American people are allowed to travel and hold property anywhere outside of the settlement to which they have been hitherto limited, provided they obey the laws of Japan.

II. For a certain length of time a separate American settlement will be preserved for those who wish to be under consular jurisdiction; but, when that said period shall have expired, all shall be subject to the Japanese laws.

III. The government will hire a certain number of judges in the Supreme Court only, and have them attend to those cases which exceed in expenses a hundred dollars; and, when the cases are connected with foreigners, a majority of the judges shall be foreigners. This shall be continued for a period of ten years, but after that the Japanese will take all cases into their own hands.

IV. The laws of Japan shall be translated into foreign languages, and be published in the principal papers for four and a half years before the time of abolition of the settlement.

The revised treaty was signed in Berlin, by the German government, June 11, 1889. Russia and France were ready to do the same, and Holland and Hawaii were impatient to have it presented to them. But England was not willing to sign it. When the news of England's refusal reached the Japanese people, intense excitement was produced throughout the country. Several members of the Cabinet resigned, and the peaceful island of Japan became a battlefield of discussion. Under the new constitution of Japan no foreigners are allowed to hold office in the government, so the appointment of foreign judges was extremely distasteful to popular sentiment. This campaign was not ended before a dynamite bomb was thrown at Count Okuma, which resulted in the loss of one of his limbs.

His successor, Viscount Aoki, has taken up this work, and is making his plan now. Although, when he was asked by some of the members of the House of Representatives to explain the policy of his administration, especially with regard to the treaty question, he refused to tell some of the important points of the treaty he has in view, on the ground that it is not allowed by international law, he made a speech which attracted the attention of many of the people of Japan. It was undoubtedly one of the ablest speeches ever made in the Japanese Parliament. He began with a description of Japanese diplomatic policy in the past, and, coming down to our own time, explained his policy with regard to the treaty revision. His plan, in a nutshell, is this: the abolition of consular jurisdiction simultaneously with the opening of the interior of Japan to mixed residence; the omission from the treaties of the provisions relating to the ownership of land by foreigners; the revocation of the promises made in Count Okuma's diplomatic notes; and the recovery of tariff autonomy. Although he refused to answer the many questions which were afterward asked him, from all that he said we can conclude that he has given himself up to the work of establishing a favorable treaty revision. It is to be hoped that the people will support him instead of antagonizing him, that he will consider the general desire of the people, and that with the aid of the people or Parliament he will succeed in his work.

We Japanese are no longer as uncivilized as we are thought to be by some foreigners. We have reached the level of civilization in other countries, and we cannot be content with the humiliating conditions which were exacted before Japan had entered upon her career of progress. We shall try until we succeed in getting a treaty which will be suitable to a civilized people of the nineteenth century.

Against the righteous claim of Japan there was formed in Yokohama, last November, the Anti-revision Society, which passed the following resolution:—

"That in the opinion of this meeting the time has not arrived when questions in regard to rights, whether of property or person, arising between subjects and citizens of foreign powers in the dominion of His Majesty the Emperor of Japan, can be unconditionally and safely subjected to the jurisdiction of Japan's tribunals; or when an estimate can be formed of the period within which the unconditioned relinquishment of ex-territorial jurisdiction in Japan can be safely promised."

The eighty-one British, twenty Germans, fifteen Americans, and sixteen from other nations who signed this—nearly all residents of Yokohama—do not form one-fortieth of the foreign population of that city; nor does Yokohama hold all the foreign residents in Japan: there are many in other places,—in Tokio, Kobé, Nagasaki, Niigata, etc. Only a small portion of these are standing against the revision; most of the foreigners, including the missionaries, are willing to grant the request of the Japanese, for they think that the Japanese have reached a place where they can claim equality with civilized nations. Believing that it was not right to protest against it, many people—mostly Christians—held a meeting at which they passed a resolution in favor of revision of the treaties.

Those who have travelled in the interior of Japan, and have come into contact with the people,—with the low as well as with the high,—and have learned their customs and manners and something of the govern-

ment, and those who know the language and country well—such people as the missionaries—are perfectly willing to stand on the side of Japan; but those who are comparatively ignorant of the country protest against the movement.

The commercial danger of Japan has been clearly and strongly set forth in the House of Peers by Viscount Tain, who made a motion for the imposition of an increased tax on imported articles. He said that Japan was losing annually fifty or sixty thousand yen. Since the failure, two years ago, of the rice crop, the Japanese have imported an amount of foreign rice worth over twenty million yen; and, according to the statistics of last June, the value of imports exceeds that of exports by 1,800,000 yen, or $1,494,000.

It will be dangerous to have this commercial condition of Japan continue. This miserable state of affairs springs from our unrighteous and humiliating treaties, and the only remedy is to get our treaties revised and adopt a system of protection.

It seems as if men of the nineteenth century who have consciences and know anything about morality could not help hastening to remove this dreadful bondage laid upon the people of the Land of the Rising Sun.

The old treaty prohibits foreigners from going inland, from residing and holding property outside the settlement assigned to them; but many of them have property, obtained by fraudulent means, and reside outside of the settlement, and travel inland safely. Great freedom is allowed foreigners; and the government has overlooked any infringements of the old treaty, thinking it would not be proper to enforce a treaty made when Japan was not civilized, and hoping that this old treaty would soon be done away with.

We cannot longer endure to have foreigners in Japan who are not willing to obey her laws. It is a question of right. Just imagine how it would be to have Japanese in this country doing anything they might please, not obeying the laws, and having to be sent to the Japanese consul to be treated according to the laws of Japan instead of those of the United States, whenever they violated the laws. That, however, is the way foreigners have to be treated in Japan. We Japanese have to obey the laws of the countries to which we may go, and these laws are not translated. But in Japan foreigners are free from the laws, and do whatever they choose. This is not right. It is a wrong that must be righted, and it shall be. In order to free our sacred island, with its forty millions of people, from the impurity that foreigners bring in,

"In the coming years of conflict may we
ever firmly stand,
Then, as now, a band of brothers, heart to
heart and hand to hand,
Lifting high the sacred honor of our homes
and native land,
With Freedom marching on."

WATARI KITASHIMA.
Meadville Theological School.

THE NEW ZEAL FOR THE TRUE.

In art there is a growing passion for the true. Should an Illinois poet tell us in beautiful verses how he had sat in the prairies at night in the summer, and had heard with delight the nightingales sing, and had at the same time breathed in the aroma of the orange groves, there could be no beauty of verse and no greatness of theme that would save those few lines from ruin. They would have to be erased. Thus the entire world of art is now pervaded by the spirit of truthfulness. Ruskin was among the first most fully to catch the spirit of realism and to send it abroad with power to act. He said, "Let our artists paint the leaf as it is, the grass blade by blade, the sea as it is." Led by such a spirit, art has become a dealer in things that are real. But religion and art are so fraternal that what is said to the one is said to the other. It must not be a matter of wonder, therefore, that all the different denominations are making an unusual effort to find the true. They do not hate nightingales or Illinois, but they do not feel willing to join the two together. They may even regret the separation, but regrets fade away before the venerable truths of nature.

To this emendation of the current religion the Presbyterians have come. Some of their greatest men are perfectly willing that Elisha should have made the Jordan part by striking it with the Elijah mantle; but they so love the natural Jordan in its perpetual rip-

plings, and they so love the naturalness of a mantle, that they would rather think the story to be a figure, saying that the faith and piety of the soul will always make a path through fire or flood, and that even the river of death will pale before the Christian's foot, and let him pass easily to the happy side. With this rendering, the mantle remains in its naturalness, the Jordan in its naturalness, the Elisha as a common brother of us all, and our religion stands more full than ever of the eternal truth. Thus religion, like art, gains by passing from the discordant to the natural.

It is well the Presbyterians have come to this new love and study; for, without the passion for "whatsoever things are true," they could not attract longer the intellect or the heart of this age nor of any that shall come after it. For this study of truth is not the mere taste of a generation: it is the long delayed effort of humanity to find the paths of its God. That denomination is indeed only in the early morning of its task; but it is a kind provision of the Creator that truth need not be all found in a day. It may come like wealth, dollar by dollar, or like an education, book after book and thought after thought, while all the years of life are passing slowly by. The student does not rush out into the market and purchase at once a wagon-load of books. He must take them as a woman cuts roses, one or two each morning for bosom or forehead. While one book is near, all other volumes should be far away. The student secures the wealth of knowledge penny at a time. Thus his happiness is strewn over all the expanse of his threescore years. Thus the Presbyterians are indeed only in the morning of their task; but their young men need not be impatient for reforms, and to fly from the church of their birth, for they can easily ask a quarter of a century as a winnowing period, and they will find each year full of separate but most evident good and beauty. If at the end of such a long day many errors still remain, there will dawn another day of labor, and the same or other toilers will again go forth like joyous reapers in each new summer-time. The harvest of truth will soon again be ripe.

In this age, when art, politics, science, and religion are seeking all the things that are true, what are the Roman Catholics doing in this pursuit of the true? They are not like the Protestants, the open seekers of truth. This comes partly from the long avowal that they long ago found the whole truth of religion. Bacon said, "Many would come to knowledge, did they not assume themselves to be already there." The assumption of the Roman Christians that they possess all facts lessens, indeed, the popularity of pursuit. To the power of this assumption is added that quality of Romanism which requires from its disciples obedience, not inquiry. Its soldiers, highest and lowest, only march and fight in a campaign each detail of which was planned many centuries ago. They live and die to obey.

And yet neither custom nor philosophy can prevent the Roman Church from the unconscious study of what is true. It is possible for that sect to move slowly, but it is not possible for it to stand still. No pope or council is as powerful as the nineteenth century. What is it that has made Italy a truth-seeker? What has made it rise up against the Vatican and draw its laws, not from a church, but from the entire world of truth as it is seen reaching from Greece to America? What has made it feel deeply the anarchy which at New Orleans murdered a group of its exiles? What has taken France away from the Church and given it not only a non-religious government, but has made twelve millions of its citizens record themselves as being without a religious belief? The truth-seeking power of the nineteenth century has caused these Italian and French thoughts. The Church and the people have been borne along in a kind of unconscious review of the great open book of alleged knowledge. Errors have slowly died; new truths have slowly come. The luminous minds of men like Count Cavour can detect an error in the politics of New Orleans and in the books of the venerable Church. There is no Church or State which can hold long to private darkness against the ever-increasing light of the entire world. The entire world of truth is heavy as a planet. It contains the wisdom of the classics, the wisdom of all literature, the wisdom of all religions, the wisdom of modern Italy, France, Germany, and America, and thus offers a mass of facts which cannot easily be stayed in its progress or turned from its path.

One might hope that the Catholic Church will soon, in all its length and breadth, in its pope, cardinals, and bishops, define itself as a prominent Catholic priest has just defined himself in newspaper and pamphlet in our East. The great significance in his statement, "Why He is a Catholic," lies in that generosity of statement which makes his reasons do duty as well for the Episcopalian or the Lutheran or Presbyterian or Methodist. Among other remarks come these: "Men join the Catholic Church from the most diverse reasons. One class is drawn to her by her beauty, attracted by the sweetness of her music and the eloquence of her ritual. Some, like Overbeck, paint themselves into Catholicity or build themselves into her spiritual temple, like Pugin. St. Peter's at Rome has made many converts." Such words surrender all the old claims of that Church to be the special agent of God and Christ upon earth; for architecture and painting and sweet music exist in the Protestant faith, and must possess there their power to kindle religion's flame. The best sacred music in England is said to be heard in the Episcopal Cathedral of Chester, while the architecture of York Cathedral must possess a wonderful charm over the poetic and devotional spirit. If Overbeck painted himself into the Church through his study of the "Entry of Christ into Jerusalem" and the "Descent from the Cross," such a study would possess the same power in any religion which holds Christ to be divine. The elegant and scholarly Father Elliott has neglected to point out how, if music and architecture can make a man a Christian, they must make him into a Catholic Christian. He says all these beautiful roads lead to Rome, but the only truth in the conception must be found in the remark that they all lead to piety. "The heavens declare the glory of God," and lead many an Overbeck and Pugin to worship; but the heavens never so declare beauty as to express a preference for the Catholic or Protestant articles of faith. Music, architecture, and painting can never be beautiful enough to determine how many right angles are contained in a triangle, nor beautiful enough to tell a mind whether to select a Catholic or a Protestant creed. The letter of Father Elliott is wonderfully lacking in those sharp distinctions which abounded in the times of Calvin and the Inquisition, and is correspondingly full of that truth which is coming to the living generations. In the effort to define Romanism Father Elliott has fallen a victim to his age, and has defined all sincere piety. The true has displaced the accidental.

It is easy to stand in the present and conceive of a coming unity and brotherhood of Christians as resulting from a free and universal study of the true. Such a study cannot be destructive of any one of the great ideas of Christianity. The notion of God cannot be overthrown, and Christ in all that is essential in religion lies wholly within the historic period. The ideas around these two names—such as faith, righteousness, mediation, repentance, forgiveness, charity, and hope—are the perpetual truths of all the years of man upon earth. These forms are as fixed for the Christian as the water, the sky, and the grass are perpetual for the painter; and, as the painters in Italy, France, Germany, England, and America are all drawing nearer to each other because they are all looking at the same nature, which has no caprice, but only an everlasting beauty, thus the hosts of Christian thinkers and worshippers will only march toward each other, while with great sincerity and intelligence they march under the words "Whatsoever things are true."

Not a perfect unity will come; for to see all truth face to face would be to see God. But such a harmony would come as would make the empire of religion reach out like the kingdom of literature and art, wide and varied, but at all points beautiful and full of peace. The tumult and sorrows of our race have resulted chiefly from the partisans in politics and religion,—minds not open to the universe, but closed, and thus doomed to littleness and its cruelty. To live for truth is to walk upon a great shore where the Christ and all the greatest ones have left their indelible foot-prints. To live for the true is only another name for a living for the highest good, the widest love, and the deepest happiness. God himself is the origin and Creator of the true.

DAVID SWING.

Chicago.

"They are never alone who are accompanied with noble thoughts."

THE EPISCOPAL CHURCH ON TRIAL.

The Episcopal Church of America should not forget that, while she has been trying Rev. Howard MacQueary before an ecclesiastical court, she herself has been on trial before a larger court,—a court which is nothing less than the judgment of the thinking people of the whole nation.

This court of an enlightened public opinion has been trying her on several distinct indictments. Granting that her creeds and standards required her to take cognizance of Mr. MacQueary's heresy,—to try him for it, and, finding him guilty, to convict and depose him,—what right has she, in this enlightened and free age of ours, to *have* any such creeds and standards? What right has she to have creeds or standards which a large portion of her best ministers and members only partly believe, and believe less and less as they grow more intelligent?

What right has she to have creeds which practically put a premium upon dishonesty by turning out of her communion persons who are honest enough to say frankly that they no longer believe dogmas which the world has outgrown, while she retains and rewards with her honors and emoluments men just as heretical in their real convictions,—who profess to believe when they do not, who subscribe to required articles of faith with "mental reservations," those things which in business and politics and everywhere else except in religion men call by the plain names "deception" and "falsehood"? What right has any Christian Church to have creeds or standards that drive out from its ministry any good men who love God and Christ and their fellows, and who want to spend their lives in doing good?

The standards of the Episcopal Church are the so-called Apostles' Creed, the Nicene Creed, and the Thirty-nine Articles. When were these different standards formed?

The Nicene Creed was formed fifteen hundred years ago, in the fourth century,—a very dark and superstitious time.

The so-called Apostles' Creed was completed eleven hundred years ago, in the eighth century,—a still darker time.

The Thirty-nine Articles were composed three hundred years and more ago, in the sixteenth century,—a time vastly less enlightened than our own.

Now, what right has any church to have creeds, formed in such ages, and to make them standards for to-day, thus compelling men to keep their minds dwarfed to the measure of the knowledge and thought of those old times instead of growing and advancing with the new truth that God is forever giving the world?

Nay, what right has a church to have *fixed* creeds, formed in *any* age, and imposed upon the ages following? Can any age be sure that it has all the truth there is, or ever shall be? Is not truth so precious and divine a thing that men's minds should be forever open to receive it?

If it is a sin to enslave men's bodies, is it not quite as great a sin to enslave their minds, as fixed creeds have always done in the past, and are so terribly enslaving millions of minds to-day? We repeat, while the Episcopal Church of America has been trying Rev. Howard MacQueary, the thinking people of this country have been trying the Episcopal Church; and these questions indicate some of the very weighty and serious indictments on which they find her guilty.

J. T. S.

THE PATRIARCH JOB AND THE MODERN RAILROAD.

An enthusiastic Hebrew scholar, who, we hope, will excuse us for calling him the most original crank we have yet met with, has published a volume of over three hundred pages to prove that the book of Job contains a full account of our modern railroad system, not even omitting the financial reorganization so fashionable in these latter days. We believe that he is unable to find any allusion to Mr. Jay Gould or the Interstate Commerce Law in that ancient document. But little else is omitted, according to this ingenious commentator.

As might be supposed, the author, in order fully to support his theory, has been compelled to furnish a new rendering of the parts of the book of Job which he uses. But that is a minor matter; and he is equal to the occasion, and gives a new translation of the passages in chapters xl. and xli. which relate to the behemoth and leviathan.

We copy from the *Scientific American*

some of the passages on which the author bases his entertaining theory:—

The account begins chapter xl. verse 15: "Behold now one with great heat, . . . he will consume fodder as well as cattle do," which is a pretty fair description of a steam-engine. A little further on, verse 17, it says, "His tail will set upright like a cedar." This, the author concludes, refers to the smoke-stack. In verse 18 we find, "His hollow bones are tubes of brass, his solid bones are bars of iron," which is a very good embodiment of modern engineering practice. In verse 21, which the special translation renders, "He will rest beneath light shelters and within a covering of fibrous reeds and clay," the author finds an allusion to non-conducting covering for boilers and steam-pipes. Going on to the next chapter, we find verse 6 thus rendered: "Companies will feast upon him; they will share him among speculators," which it is needless to say fits the case of modern railroad companies and speculators exactly. This is one of the extraordinary parallels of the work. It is, perhaps, equalled by verse 2 of the same chapter, where the hook (ring) in the monster's nose is construed as an allusion to the piston rings of a locomotive, and where the jaw bored through with a thorn supplies an allusion to the piston head bored through with its piston rod. The bad effects of an engineer allowing his water to run down is given in the same chapter, verse 26: "From dryness rendering him furious, he will not have power to withhold, the curved vault being caused to break up, and also the armor." This, of course, means that the engineer must watch his water-gauges, or there will be an explosion.

For a portion of verse 23, chapter xl., and for verse 24 immediately following, the author furnishes the following translation: "Behold he will absorb a river, and will not fret; . . . he will gather it up in his fountains by means of traps and with a perforated nozzle." Our author in this finds described the action of a pump with its valves (traps), and the perforated suction-pipe with a screen at its end to exclude solid particles. Even the coupling together of a train of cars is found in verse 1 of the next chapter: "Thou wilt extend leviathan with a hook, or with a snare which thou wilt cause his tongue to press down." The tongue, our author believes, is the representative of the coupling-link, and the hollow drawhead and pin is the "snare." The caulking of the seams of the boiler is found in verse 15 of this chapter: "His strength depends on courses of shields closed up tightly with a seal." Our author finds nothing clearer than that the "shields" are boiler plates, and the "seal" the caulking-iron. He reserves, however, the possibility that the steam-riveter is the sealing mechanism.

The author has, strangely enough, overlooked a biblical passage of, perhaps, even earlier date, which, if his theory is correct, undoubtedly contains a distinct reference to the incompatibility of stray cattle and limited express-trains. In Genesis, chapter xv. verse 17, we read, "And it came to pass that when the sun went down and it was dark, behold a smoking furnace and a burning lamp that passed between the pieces" (of slaughtered cattle). The description is complete even to the locomotive head-light.

Seriously, such a burlesque of Scriptural criticism and interpretation is only worth notice from its very absurdity, and as an illustration of the vagaries of the human mind when its reasoning powers are led captive by a dominant idea. We have heard of commentators who have found definite allusions to the events of American history in the Bible; but to put into the mouth of the worthy patriarch, Job, a complete description of a modern locomotive is a flight of fancy higher than anything heretofore brought forward.—*Popular Science News.*

HEBER NEWTON ON BIBLE PREDICTION.

The foregoing article on "Job and the Modern Railroad" exposes very well the foolishness of a kind of Biblical interpretation that is more abundant than most of our readers are probably aware of. Hardly a week passes in which there does not come to our desk some book or pamphlet or sermon or extended article, setting forth the marvellous predictions of the Bible,—many of them predictions, as is claimed, of events transpiring in our times, or about to transpire soon.

Nor is all this strange. The prevailing orthodox view of the Bible produces such interpretation as inevitably as swamps produce ague. To get rid of it, more is necessary than a general increase of intelligence among the people. For, alas! men may be very intelligent about everything else and as superstitious as a fourteenth-century monk about everything religious. The reason is, men are forbidden to think and investigate freely in religious matters. Religion is sacred ground: here, instead of reasoning as everywhere else, one must simply "believe." To doubt is wicked; to accept is

holy. The theory of Bible infallibility closes the mind's eyes. This theory once accepted, the inquiry of men becomes, not, What is truth? but, What says the Book? All errors in the Book are hidden or transformed into perfections. The ignorant and mistaken utterance of an unknown man living a thousand years before Christ, in a dark and credulous age, is more authoritative than the verdict of a score of Newtons, Humboldts, and Darwins. For, "Did not God know?" say triumphantly these Bible-worshipping infallibilists. So, then, if God says that the first woman was made out of Adam's rib, of course she was so made; and, if anywhere obscure sayings are to be found about the future, of course the thing for us to do is to cudgel our brains until we can discover very great and profound meanings in them. Thus we have much of the best mental energy of Christendom wasted and worse than wasted, century after century, in pulling and pushing and stretching and twisting the supposed predictions of Old Testament and New, to make them fit the history of the past and divulge what is yet to be.

We have never seen the folly and harm of all this kind of thing better set forth than by Dr. Heber Newton in his excellent little book on "The Wrong and Right Uses of the Bible." In the third chapter of that work he says:—

It is a wrong use of the Bible to go to it, as the heathen went to their oracles, for divination of the future.

The pagan oracles were the shrines of a Power sought for the forecasting of events. The inspiration of an oracle was proven by the success of its predictions. In the same way men have turned to the Bible as a sort of sacred weather bureau, a book which, if we could only interpret its mystic utterances, would tell us what things were going to happen upon the earth. I remember an eloquent Irish divine who came to this country on a great mission a number of years ago. His first sermon was on Ezekiel's vision by the Chebar. He said that this was the age of science, and that such a marvel as science could not have escaped the vision of the prophets. This mystic creature which the prophet saw, with wheels, whose appearance was like burning coals of fire, which turned not as it went, and so on, was—the locomotive! This folly was only more undisguised than the mass of the lucubrations called "Prophetic Studies."

Let any political crisis occur, and some sage will write a book showing how Daniel had foretold this issue of diplomacy. I have not forgotten the learned tracts and essays called forth by the fascination Louis Napoleon exercised upon the imaginations of half-educated people; all proving beyond a doubt that he was the mystic man of sin, —the Anti-Christ in whom history was to culminate.

America, the restoration of the Jews to Palestine, and the Church of Rome especially inspire, at present, these crazy conjectures. They ought all to issue from Bedlam.

This mad and maddening use of what, rightly read, are noble and instructive books, grows out of a misunderstanding of what were the functions of Hebrew prophecy. . . .

Hebrew prophecy never was the synonym for prediction. It meant forth-telling. The prophets were "men of the spirit," whose pure nature mirrored the supreme laws of earth, the moral laws; whose intuitions made application of those laws to the policies of state-craft, and enabled them to divine the issues of the stirring events amid which they lived. Their glory is that they saw above the brute force of great empires the might of right, and dared to vision its triumph, and that history has verified their moral insight. But they chiefly spake, as the author of the Revelation declares of his prophecy, "of things which must shortly come to pass" upon the earth. Their horizon bounded a very nigh future,—the approach of Syrian, Assyrian, Egyptian invaders, the overthrow of Jerusalem, etc.

In these predictions they were often mistaken,—nearly as often in error as in the right. We seldom hear of these unfulfilled prophecies, but they are in your Bibles. . . . I believe I know of no one passage of the prophets which can be certainly said to point to any event beyond the near future of the writer. Only in so far as they spoke of the ideal forces, of ethical victories, did they launch out upon the far future.

But you say, Do not the Old Testament prophets surely point on to Christ? I answer both No and Yes. Of any mere literal prediction of the events of his life I know none. The many passages that have been made to read like predictions of his miraculous birth, his sale for thirty pieces of silver, and so on, refer to personages and experiences in the time of the writers. Isaiah expressly says this about the Virgin —that is, the young bride—who was to conceive and bear a son. Before he should be able to distinguish right from wrong, the relief of Jehovah to Israel would appear. The passages which seem to our eyes, looking through orthodox spectacles, to have this predictive character, lose it in a more exact translation. . . .

This use of the Old Testament has been pushed to absurdity in learned books over which I have patiently toiled. "The Gospel of Leviticus" gave me the Hebrew civic and ecclesiastic legislation mystified into

"sound, evangelical" symbols. "Christ in the Psalms" twisted every heathenish imprecation of the Hebrew hymns into language which could be put upon the lips of the dear Lord, and turned the bitterest curses into sweet and gracious benedictions.

The culmination of this moon-struck exegesis, as far as my knowledge reaches, is in the ancient and fantastic reading of the tradition of the escape of the spies from Jericho, which gave a young and eloquent bishop of our church a favorite sermon, wherein he showed conclusively that the scarlet cord by which Rahab let down her visitors over the city wall was a type of the atoning blood of Christ.

This Chinese puzzle-book of predictions exists nowhere save in the imagination of its readers.

COMMUNION FLOWERS.

Beneath the deep blue strip of sky,
Where city houses, dark and high,
The narrow garden beds enclose,
The scented, white syringa blows,*
A straggling and ungainly tree,
And yet how dear it is to me!

O fair, white clusters, ye recall
Youth's fairest, purest festival!—
A first communion morn in May,
The breezy, bright Ascension Day,
The quiet church that stood alone
'Mid graves by flowers overgrown.
High on the altar's snowy white,
Behind the silver vessels bright,
Stand saintly lilies, roses rare,
And garden flowers, rich and fair.
And softly, hushed with holy fear,
The young communicants draw near,
And tread the chancel's marble floor
They ne'er have trod save once before
(That confirmation morn in spring),
And hear the holy accents ring
Of sacramental words that fill
Their souls with new and trembling thrill.
Then—glancing upward ere we knelt,
And awed, yet happy, humbly felt
The spirit linked in loving bond
With things unseen—I marked beyond
An open window, waving free,
Syringa blossoms on the tree
That spread beneath the dazzling light
Of noon its clusters gold and white,
So softly swayed by gentle air
In harmony with chant and prayer,
With words of faith and love divine
That sanctified the bread and wine,
Whose image blends with all that stirred
Young hearts, in holy quiet heard
By those who took the sacred food
In innocent beatitude.

O frail white blossoms that perfumed
A day by hope and faith illumed,
Ye seemed a fitting token lent
To that first youthful sacrament!
So white, so pure, so richly fraught
With scent that childlike gladness brought,
So typical of life's fair spring!
More than those lilies blossoming
O'er font and altar must ye live
With all that day seemed meant to give
Young souls who gathered round that board
In brotherhood to meet their Lord;
With what the spirit still must keep
Unspoken in some sacred deep,
And memories of friends who died,
Then kneeling with us, side by side,
Who helped to pluck the fragrant flowers,
And homewards bore them, while the hours
With peace and light and joy were blent,
The day of that first sacrament!

Wave on, fair flowers, point the way,
Far back, to that communion day!
Too sadly now your buds unfold
The tale of earnestness grown cold;
Of faith and hope and love, how faint,
And ever mixed with worldly taint;
Of charity's fresh fount that dried!
O thoughts of that Ascension-tide,
Awake in your celestial power,
Recalled by each syringa flower
That, snowy white with heart of gold,
Blooms now before me as of old,
And be no more like odors shed
From flowers laid upon the dead!
But,—as through pestilence of yore
Some healthy, perfumed drug men bore,
Whose scent would drive disease away,—
Oh, let the breath of that bright day,
That breath of love and purity,
Bring health of spirit back to me,
And kill the pestilential airs
That sicken souls with dark despairs,
Until the spirit's fell disease
Before that breath from heaven flees,
Divinely through the spirit sent,
The day of that first sacrament.

URSULA TANNENFORST.

Philadelphia.

*The syringa is the same as the mock orange flower, or *Philadelphus Coronarius.*

THE IRONY OF FATE.

The irony of fate is a branding-iron which burns its lessons indelibly into the human consciousness. What a crushing satire upon his insatiable thirst for dominance was Bonaparte's confinement on St. Helena! Over and over God bids men "look here, upon this picture, and on this" its opposite. Thus he neutralizes the mind's poison. From the writhing, deceitful serpent in Eden, attention is directed to the brazen serpent uplifted by a prophet in the wilderness. If men will look at that which scorches them, they shall live.

Who has not seen the haughty beauty, her physical perfections at once a magnet and a barrier, to draw and to repel! And

her early fading, the grim accentuation of the features of age, although superlatively distasteful, may alone prevent "the fatality" of her dower. It is a hard, grinding pain for the mind and heart when one who in thoughtless youth indulged heartlessly in making sport of the physically unfortunate has laid in her arms a tiny cripple to be mothered and loved. Ah, the cruel irony of so closely piercing a fate! Sometimes those who in youth and maturity have no patience or charity for the aged are permitted to linger "superfluous" upon life's stage, and through a lagging decline to expiate the sins done "in the flesh." The girls alert for attention and anxious to wed not uncommonly outwear many seasons of restlessness and *ennui*, while the girl otherwise concerned, full of her study, her art, her benevolence, is sought ere she is aware. No heavenly kingdom is taken by violence.

What a rebuke to the partial in homes or schools is the success of the hindered and slighted and put upon, set over against the failure of the pet, the favored, the resolutely chosen child of an unsanctified will! Many of us are so unfilial that, while we *will not* learn what we may, we *do* learn what we *must*. We admire nervous energy and its marvellous accomplishments. But we are sobered into wisdom as we see its overexertion result in untimely paralysis and the bequeathment of the fate to coming generations. It is the gourmand who sees the day when the food which caused him joy brings only pain. It is the intellectually satiated who craves in his ripest years the mellower warmth of devotion.

If God holds scales in his hands, as the ancients believed, then the even poise which supplies the keen irony of fate must show his children a Deity who is "cruel only to be kind." A. C. NICKERSON.

SOME UNITARIAN PRINCIPLES.

God is *one* person, and is of unlimited goodness and love.

The human spirit is essentially of the same nature with the Divine Spirit; in Scripture phrase, "a son of God."

Progressive immortality—the power of growing in knowledge and in virtue both in time and in eternity—is a consequence of that sonship.

Man may for a time be degraded by sin or evil choice, but he cannot forever resist God's love. At last Eternal Righteousness will draw all souls into its own likeness.

Jesus was a brother man of the highest human order of spiritual genius, an inspiring friend and example, and not a God above our human understanding. He was not a substitute for moral character, but a guide to noble living.

The Bible contains divine truth, if reason will search for it; but it is not the beginning nor the end of God's revelation of himself. All good literature, all fine thinking, are parts of God's revelation, by whose understanding man is helped to be redeemed from the domination of his animal nature, and set more and more nearly toward pure spirituality. GEO. A. THAYER.

Cincinnati.

ONE UPWARD LOOK EACH DAY.

SELECTED FROM THE UNPUBLISHED SERMONS OF DR. W. G. ELIOT, BY MRS. CHARLOTTE ELIOT.

SUNDAY.

Love toward God.

Love toward God is the complete consent of our whole being to his will; the perfect adoration of his attributes. To love God is to love what God is,—holiness, justice, goodness, and truth. As our conceptions of these become more clear, we know more of God. As we rise to the practice of them, we come nearer to God and are giving to him our hearts. Just in the same proportion our *faith* in him increases, and no one can tell whether the faith precedes the love or the love precedes the faith. In the order of logic, faith comes first. In the order of vital experience, the love seems to come first, as a divine inspiration, to warm the heart before it is able to believe.

MONDAY.

Alienation from God through Sin.

The consciousness of sin does not come only or chiefly from our experience of the present mischief which it works. We cannot help feeling that, besides the present inconvenience and suffering, it is working a deeper ruin in the soul itself,—a ruin which may result in that complete alienation from God which is spiritual death. The enormity of sin is infinitely increased in our eyes by the feeling that we sin against God. This, indeed, is the source of our deepest repentance. It is this thought that shakes

the soul of the sinner most fearfully. If sin were only the degradation of our own nature, if it were only an injury inflicted upon our fellow-man, it would be far less dreadful to us. It is the relation which our souls tell us we hold with God that makes sin so awful. . . . The anguish of the heart under God's displeasure is more than we can bear. . . . The smile of returning love and confidence is that for which the repentant child most earnestly seeks, and its withdrawal is his worst punishment.

TUESDAY.

The Standard of Christianity.

Never does Christianity name an inferior standard. It never hints that we may become good to a certain degree, and then stop, as being in a salvable condition. All its precepts, in whatever way given and to whomsoever dictated, insist upon thorough outward and inward purity. From beginning to end it is so founded upon the principle that every man was created for perfect holiness, and it so uniformly proceeds upon the supposition that his duty to aim after perfection is understood, that we should destroy its unity and beauty and power by substituting less noble ideas in place of these.

WEDNESDAY.

Perfection the Aim of Conscience.

Conscience most peremptorily and in the breasts of all men points to perfection as the goal which terminates our race. . . . When we have been beset, behind and before, by strong temptation to turn aside only a single step from the path of duty, and it has seemed that little or no harm would come from giving way to it, and, on the other hand, that we should gain a great deal in worldly affairs by yielding,—if we have paused and listened to the voice of conscience, has it ever said, "You are already good enough: you may yield"? No: such is not the voice of conscience, but of self-deluding weakness. Conscience gives but one decision in all cases submitted to its judgment, "Do no wrong." Therefore, it commands us to be perfect.

THURSDAY.

Add to Virtue Holiness.

If we can have the service, the good works, the charity, the beneficence, and all the virtues which constitute the Christian character, what need to concern ourselves about the love of God and religious emotions? . . . What we seek for unquestionably is practical goodness, the substantial excellence of Christian obedience. But, with our poor, weak human nature as the trestle-work, and with the sandy foundation of selfish utilitarianism to rest it on, our life's journey will be a sad and disastrous ruin. In its worst hours of trial, in spite of all efforts to dispense with him, the heart and the flesh cry out for the living God. We cannot get the best results of humanity without the inward spiritual agencies from which they proceed.

FRIDAY.

Love toward Christ.

Faith in Jesus implies love. We have not seen him nor heard his voice; but he still lives, and we cannot read the story of his life, nor receive his spirit into our hearts, without loving him. Separate the precepts of the gospel from the life of Jesus himself, and you will not half understand them. If he is a real and living presence to us, as he was here on earth, as we hope to know him in heaven, no argument for loving him and no explanation of our love will be needed.

SATURDAY.

Co-workers with God.

We must be laborers together with God if we would learn how to be truly grateful for the result when it comes. Make yourself God's agent for good, and you will thank him with your whole heart when the good is obtained. The industrious man who labors for his daily bread thanks God for it more heartily than the beggar to whom it is given. . . . It is the philanthropist, working with a religious spirit for his fellow-men, who ascribes to God the glory and the praise for every step of progress. It is the patriot, who prays and works for his country's good, who cannot forget to thank God for every national deliverance, for every victory gained.

"A CRITICAL THEORY OF ETHICS."

A practical treatise upon a vital theme is always a sufficient ground for public congratulation. Such, as it seems to the present writer, is the modest volume of two hundred and fifty-three pages, recently issued by the Register Publishing Company of Ann Arbor, Mich., under the title "Outlines of a Critical Theory of Ethics," from the pen of John Dewey, Professor of Philosophy in the University of Michigan. The work took shape, the author tells us, in connection with class-room work in colleges; but it seems to us admirably fitted for a much wider field of usefulness. Classes of young people in all our churches who are desirous of becoming intelligent upon the leading phases of modern ethical theory would find this an excellent textbook for their purpose. Ladies' clubs could not do a better thing than to make the volume a guide to a winter's reading and discussion upon ethical problems.

Prof. Dewey treats the subject under the three heads of: I. Fundamental Ethical No-

tions; II. The Ethical World; III. The Moral Life of the Individual; with such sub-topics as The Good; The Ideas of Obligation and Freedom; The Formation and Growth of Ideals; Moral Struggle, or the Realization of Ideals; and Realized Morality, or Virtue.

Prof. Dewey himself belongs to that very rare type of mind, the antipode of the dogmatist, that seemingly is not only willing, but glad, to hear all sides, letting each be presented by its strongest advocates, with so firm a faith in the truth as to feel sure of its ultimate triumph. This mental trait is illustrated in the volume before us. The hedonistic theory of ethics, for example, is presented by quotations from and page references to Sidgwick, Barratt, Bentham, Bain, J. S. Mill, and Sully; while Martineau, Kant, Green, Spencer, and a score of other writers, present each his own phase of thought in brief quotations, with extended page references.

But, though finding room for so many different thinkers, Prof. Dewey does not for a moment lose his firm grasp of the relation of each to the symmetrical whole of the conclusion which is slowly growing into a completeness which is to include the truth of each.

If it had no other value, the volume would be well worth its cost simply as a carefully selected, brief, and therefore practical bibliography and guide to a course of reading in ethics. But it is much more than this,—no less, indeed, than an original handling of the large and living subject of ethics. As such we bespeak for it a wide reading and study. E. R. S.

EDITORIAL NOTES.

THE time of "anniversaries" has come again. Those of our English Unitarian brethren occur earlier than our own. The annual meetings of the British and Foreign Unitarian Association and of the Sunday School Association were to be held in London on April 21 and 22; and these were to be followed this year by the fourth meeting of the National Triennial Conference, also in London. It is as yet too early to have reports. Our own anniversaries occur in May,—that of the Western Conference and its allied interests, in Chicago, about the middle of the month, and those of our national organizations, in Boston, the last week in the month. Such announcements as we are able to make at this date will be found on another page.

THE appointment of Rev. William I. Lawrance of Boston to the Japan Mission will give new confidence in the important work that we are carrying on there. Mr. Lawrance is one of our most earnest, able, and successful ministers. We understand that he is to start at an early date. Rev. Arthur May Knapp has arrived in this country.

LET any one who would see what a strong, active, well-organized Unitarian church may be and do, read the note under "Lowell, Mass.," in our "News from the Field" department; or, better, let him send ten cents to Rev. George Batchelor, Lowell, and get a copy of the 1891 Year Book of the First Unitarian Church. To see what a many-sided power for good this church, and a dozen others that we could name, are becoming in the communities where they exist, is enough to kindle enthusiasm in the coldest nature, and give a new revelation of the opportunity there is before our liberal churches everywhere. Said Michael Angelo, "I criticise by creation." We are getting a long list of churches, East and West, so imbued with the modern spirit, so thoroughly alive, so comprehensive in their aims and methods, so earnest in their educational, philanthropic, and missionary zeal, and so effectively organized in all the departments of their work, that they are becoming most effective critics by creation, and our whole Unitarian movement is beginning to feel the quickening effects of their criticism.

AT a recent meeting of the London District Unitarian Society, as reported in the *Christian Life*, Mr. J. R. Beard, President of the British and Foreign Unitarian Association, spoke very strongly in favor of lay preaching. Among other things he said, "In my inquiries I have found that where there is lay preaching mission work is active and successful, and that it is weak and ineffective where there is not lay preaching." This is a testimony which we may well take note of in this country. There is probably no church which in proportion to its size has so strong a body of laymen as ours. We have hundreds of men and women who are qualified to speak our word with great power and effectiveness. A few do it; the majority do not. We need to make a systematic effort to avail ourselves of our great unused resources here.

A PROMINENT member of one of our newer churches in the West writes us:—

Our work here is encouraging. One thing I like above all else: our minister has established regular Wednesday evening religious meetings. We call them "conference meetings"; their aim is devotional, helpful, practical, earnestly religious. I tell you, Mr. Sunderland, I cannot think that the Unitarian movement will ever become really powerful and reach the masses of the people until we make more earnest and systematic efforts to cultivate and feed the devotional nature. Our churches may have Unity Clubs without number, and teach literature and science to an unlimited extent; but, when that which the soul hungers for more than all else—personal communion with God, feeding upon the living bread that comes down from heaven—is left out or made little of, I cannot think the Church is doing its most important work.

To these serious and heartfelt words we give a most earnest assent. Of all the needs of our churches, we believe the most imperative is a deepening of our religious life. Beside this all our intellectual wants are but secondary. How can we get such a deepening? Can we get it at all, as churches, without coming to a distinct recognition of the need and making definite provision for its supply? And must not such definite provision, to be adequate, include a social meeting, distinctly religious and largely devotional, at least once each week? Is any church at all fully equipped for meeting the heart wants of its people that does not include in its regular ministrations at least this? It seems to us not. And it seems to us that our Liberal Christian faith is most admirably adapted to such practical uses. Do we not wrong it, as well as wrong ourselves, when we do not plan to let it be thus opening for us doors all the while into the higher life,—into the peace and joy and strength that wait to be ours every week and every day?

IT was a brave and a truly Christian thing that Dr. Heber Newton and Dr. W. S. Rainsford, the Broad Church Episcopalians of New York, did, when they invited to take part in their Good Friday services Dr. Lyman Abbott, the Congregationalist, Dr. Briggs, the Presbyterian, Dr. Bolles, the Universalist, Rev. Robert Collyer, the Unitarian, Dr. McChesney, the Methodist, Dr. Bridgman, the Baptist, and Dr. Gladden, the Congregationalist. Episcopal ecclesiasticism is a little more rigid and narrow than that of any other of our Protestant churches. Dr. Newton and Dr. Rainsford are for that reason worthy of especial honor for the liberality of view, the breadth of Christian sympathy, and the courage which they showed in inviting these ministers of other communions to their pulpits. They have of course been criticised for their action by the dogmatists and the ecclesiastical bigots. But they have been sustained by the broader men of all denominations, and outside all. The example that they have set will do a little to break down the lines that so needlessly and wickedly divide the Christian Church.

IN the death of Dr. Howard Crosby of New York, the country loses an able preacher, a ripe scholar, a strong, if somewhat reactionary, thinker, an ardent reformer in some important lines, a man of lofty and heroic mould. Perhaps no minister in America was more active in public affairs than he. "Ten such men," says the *Christian Union*, "would revolutionize New York. He held it to be a part of his function as a Christian minister not only to teach righteousness, but to endeavor to enforce the practice of righteousness." He was always very active in the temperance cause. Yet it is a serious question with many, and will continue to be, whether all his temperance work, ardent as it was, did not result in more harm than good, because of the method of dealing with the liquor interest which he advocated. Says the New York *Voice*: "So far as all practical results of any significance are concerned, Dr. Crosby's warfare in behalf of 'restriction and regulation' has been a stupendous failure. His crusade of thirteen years has left this city more strongly dominated by the liquor forces than when he began." If he failed, it was because of the system which he championed, not because of want of ability or zeal or courage in himself.

THE National House of Representatives again refused (in March) to favor the appointment of a "National Commission of Inquiry concerning the Liquor Traffic." "We have had cotton-worm commissions and grasshopper commissions and a score of

other commissions," said one of its advocates; "but we have never had a commission on the alcoholic liquor traffic." And yet trustworthy information, the actual facts in regard to the evils of intemperance, statistics upon which legislators and reformers may rely, are sorely needed by all who hope to deal successfully with the temperance problem. Sooner or later the government must undertake this work. Public opinion must demand it.

THE returns seem to be nearly or quite all in from the Methodist local conferences, with the result that the movement to admit women to the General Conference is defeated. Conservatism, bibliolatry, and the selfishness of the men of the denomination have carried the day. Many had hoped that the great Methodist Church would throw off its bondage to the narrower Paul with his teaching: "Let your women keep silence in the churches. . . . If they will learn anything, let them ask their husbands at home," and put on the freedom of the broader Paul: "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for we are all one in Christ Jesus." But no! the backward lookers and the men who want all the places of honor and influence for themselves still have the power, and the day of equality for men and women in Methodism must wait. The time has fully arrived for woman to do half, and more than half, the work; but it has not yet arrived for her to be invited to a place by man's side when it comes to the matter of having a voice in shaping the policy of the Church or reaping any of its important rewards. We do not wonder at this, however. Orthodoxy in none of its forms can consistently give woman religious equality with man. For such equality there is no place where she may reasonably look except to Liberal Christianity.

WOMAN'S WORD AND WORK.

THE NEW YORK LEAGUE.

The April meeting of the New York League of Unitarian Women was held in Unity Church, Brooklyn, on the 6th inst. After the usual business the president announced that, in lieu of the Religious and Philanthropic News Reports, Miss Frances S. Merrill of Boston would tell what a woman not in the ministry can do in church work. Miss Merrill's story was of the work done in the Bulfinch Street Chapel, which is supported by the Benevolent Fraternity of Churches. This chapel has no pew rents, but is free to all as a dear church home. The pastor, Rev. S. H. Winkley, is the inspiration of all the workers, and has carried on his beautiful mission for forty-five years. The object of the chapel work is, emphatically, for Christianity in its broadest sense, —a preparation for the higher life through benevolence to man and love to God. Its principles are those of love, intelligent helpfulness for mind, soul, and body. Temporary aid is given in a way to foster self-respect, on the principle of "put yourself in his place." The means used are physical classes, social entertainments, and improvement classes, normal classes for Sunday-school teachers, and for the study of the higher life, practical piety, and duty to others. Woman may do much in this work by visiting the sick, playing, singing, lending books, etc.; and, if she have a keen eye into spiritual things, must be close to the Father, that she may be a messenger direct from him, and work each for the other and all for him.

Mrs. Morse then introduced Mrs. J. P. Lesley of Philadelphia, whose paper upon "The Church" was prefaced by quotations from Rev. J. F. Clarke, who states that the most interesting questions of present practical theology concern the nature, authority, organization, functions, and future of the Christian Church, and also says: "The day is coming in which our dogmatic churches, formal churches, sentimentally pious churches, and professedly liberal churches shall all be taken up into something higher and better. The very discontent which prevails everywhere announces it. It is a movement towards a larger liberality and a deeper life."

Mrs. Lesley then, assuming that all believed in the Church as worthy of our loyalty and adherence, turned to one small branch,—the children who are born into it and are to make the Church of the future. The question is, How shall we fit them for members of the Church that is possible? Mrs. Lesley disapproved as unwise and unphilosophical the feeling of many young parents, that the religious education of their children may be left to take care of itself, and that the children's minds should be left unbiassed till mature enough to cope with such subjects; and she believes that it is the *duty* of parents and teachers to give a bias to every young mind, and to implant impressions, at the same time fostering open minds and receptive spirits which will enable them to throw off any error which may have crept into their teachings. If parents give no bias to the minds of their children, others will who have not the same love and responsibility for them: therefore, a religious training and a religious atmos-

phere are necessary to make a true lover of the Church universal. In cultivating the open mind and receptive spirit, do not let children live in an atmosphere of destructive criticism; for its subtile influence will take possession of a young soul unless love has guarded it with something better and more enduring. Mrs. Lesley illustrated her thought by telling of the child who from babyhood was taken to church, and who soon began to enjoy the singing and to be quiet and reverent during the prayers. As time went on, the church became associated with everything most holy and precious.

Some people fear to tire the young, so that they will not enjoy the church when grown up; but when will they *want* to go, if they have lost all the years when external habit and association make a profound impression? Others want children to love truth before all things, and believe that religious sentiments should not be awakened before the thinking powers are developed. But where love is there God is, and children should have their love to God awakened before their power of thought, that they may be ready to trust him fully and learn about him all their lives. Through such religious training children are better prepared to meet the time, which is sure to come, of hearing every subject relating to religion, morals, and ethics passed through the alembic of destructive criticism. The child referred to grew up, heard Dr. Channing, Theodore Parker, the discussion of Transcendentalism, Emerson's voice of conviction declaring "God is," the prayers of Henry Ware, and, through the study of older religions, learned that the religious idea belongs to all climes; but, having been taught in the school of Christ, she found his spirit inclusive of all that was good that went before or might come after him, while his life and teachings were the bright consummate flower of all the ages. The Christian Church brings men together in loving service to each other, and will live so long as faith in the fatherhood of God and the brotherhood of man remains, and these are parts of our nature and of God and cannot die.

In answer to the question, Do our mourning customs express our faith? Mrs. Lesley said she felt that they did not, but that it is not a question of right or wrong, also that there had been a gradual change for the better in regard to them. Far less thought and money are spent on costly monuments, while Seaside Homes, free beds, and many memorials which bless both dead and living are spread all over the land, and are connecting links between earth and heaven, true "Jacob's ladders," on which angels are forever ascending and descending.

Mrs. Anna W. Longstreth said the church was a valuable inheritance, and should have our allegiance and highest devotion. The Church of to-day must come out of its shell and have the elbow-room of the times, be identified with practical morality, which is more preached now than the old Orthodoxy. Women make the church, and must make themselves worthy of this trust, giving up all jealousies and being wise to do the work found to do.

In response to Mrs. Williams's story of the needs of our mission in Japan, a collection amounting to over sixty dollars was taken, which will be used to print the sermons so much sought for.

Mrs. B. Ward Dix, speaking of our mourning customs, referred to the old terrors and heart-breaking doctrines in regard to death, which resulted in ceremonials expressive of uncertainty and apprehension; but our faith should have none of these. What customary signs of grief should we lay aside? The mourning garb fits the saddened state; but the imposed seclusion and extremes of conventionality imposed by "mourning etiquette" should be condemned by all. To put on "mourning" for custom's sake, to command pity, or as an excuse for duties unperformed, is a desecration. We believe in the Eternal Love surrounding us and our loved ones, that "Life is lord of Death" and "the Spirit giveth life." If the spirit be heavenly, it will find fitting expression in fitting forms.

Mrs. Morse closed by speaking of the magnificent hospitals and scholarships in colleges as memorials of the noble ones who have lived.

The meeting adjourned after the usual hymn and prayer. E. C. L., *Sec'y.*

THE ANN ARBOR KING'S DAUGHTERS.

The King's Daughters of the Unitarian church of Ann Arbor is an organization numbering forty members. The work undertaken by the society is divided among five tens,—the Sewing-school Ten, which provides a teacher for a class in the Mission Sewing-school in the city; the Flower Ten, which furnishes flowers for the pulpit each Sunday and decorates the church at festivals; the Visiting Ten, which calls upon strangers and makes them acquainted in the church; the U. C. W. Ten, which waits upon tables at church socials; and the Hospital Work Ten, whose work is to read or talk to patients in the University Hospital, and, if necessary, provide them with clothing. Besides these activities, the King's Daughters in general have charge of the church reading-room and library every Sunday afternoon, and make arrangements for refreshments for church socials.

They also hold monthly religious meetings, opening them with devotional exercises, after which papers are read and discussed. "The Women of the Old Testament" has been the subject for the year; and the women chosen for study were Eve, Sarah, Rebecca, Rachel, Leah, Miriam, Pharaoh's daughter, Jephthah's daughter,

Jael, Deborah, Ruth, Naomi, Michal, Bathsheba, Jezebel, Esther, and Vashti. The subject for the last meeting before the summer vacation is "King Lemuel's Ideal Woman: can we improve upon it?"

Each member of the organization pays ten cents a month into the treasury, with which they pay the rent of a "students' pew" in church, help carry on literature distribution work, and contribute toward the support of an undenominational missionary among the lumbermen in Northern Michigan.

CINCINNATI.

The Cincinnati Branch of the Women's Alliance, composed of women of the two Cincinnati Unitarian societies, meets the second Tuesday of each month in the new church on the Reading Road. The membership fee is one dollar. One-third of the fund thus raised is paid into the treasury of the National Alliance, and the remainder is devoted to circulating Unitarian literature in the West and South. The object of the society has been twofold: the intellectual and spiritual growth of its members; and the extension of the Unitarian faith in the West by the distribution of our literature through the Post-office Mission,—a work that originated with the first secretary of the society, Miss Sallie Ellis. The Ramona Mission in Montana also claims the interest of the society.

The subjects of the papers read and discussed at the meetings during this year have been as follows: "Summer Experiences, including a Visit to Ramona Mission"; "Why Go to Church?" Reports of the Religious and Philanthropic News Committees; "Prominent English Unitarian Women"; "Some Women I have known"; "To-day's Social Problem"; "Early Unitarianism in Cincinnati"; "Have we a Right to Do as we Please?"

GUILD DEPARTMENT.

We learn that in Lowell there is a Young People's Fraternity Club, whose objects are comprised under the general heads of Religion, Instruction, and Amusement. We have no doubt there would be ample material for a guild here, and that there would be a gain to the church if a definite organization would undertake to conduct or carry on religious meetings at regular times.

In the case of organizations wherein the minister takes the lead, but the young people take an active part in religious work, there should be some definite co-operation with the National Guild Alliance in order to strengthen the movement. Our denomination is hindered by too much individualism. Let us work together more.

We are led to think that in many quarters people are thinking of this guild movement. The subject will be treated at the Maine Conference in June.

It is probable that the annual meeting of the National Guild Alliance will be held on Wednesday afternoon of Anniversary Week. There will be a more definite announcement later.

The guild at Quincy, Mass., gave an entertainment called an "Orange Tea" on February 13. Sixty-four dollars was raised for various purposes, including the purchase of a bookcase for the City Hospital,—a hospital which, we understand, did much good at the time of the terrible railroad disaster which occurred in that vicinity last year.

A CIRCULAR TO THE CHURCHES.

This circular is sent to all the churches of the Unitarian denomination, in order to urge the formation of guilds, or young people's religious societies.

The officers of the National Guild Alliance are convinced, from the brief experience of our churches in guild work, that such societies would be potent in arousing new interest in our strong parishes and infusing new life into those that are languishing. The wonder is that the movement did not have a much earlier beginning.

The utilization of the strength of the young, as well as of those who are older, in the conduct of religious meetings must mean an added contribution of no small measure to the resources of the church. The increase in the sentiment of devotion and the development of powers that would else be latent must commend themselves as objects that every church should seek to secure. We feel that such an enlistment of the strength and interest of the young, if widespread throughout our body, would be one of the best pledges for the future of the liberal churches.

We therefore would hereby solicit free communication with our corresponding secretary, Miss Kate L. Brown of Hyde Park, who will give all needed information in regard to the creation and conduct of guilds. Rev. George W. Cooke of Dedham has been appointed agent of Guilds, Unity Clubs, and Temperance Societies, and will have at the general headquarters, at 25 Beacon Street, all published matter issued by these organizations.

We are sure that several of our ministers and laymen engaged in this movement would gladly give assistance in this most promising work.

In the case of all existing societies, it is earnestly desired that the minister and two members be appointed delegates of the Alliance, and their names sent to the recording secretary, Miss Margaret Blanchard, Concord, Mass.

In behalf of the National Guild Alliance,

B. R. BULKELEY,
President.

UNIVERSALIST NOTES.

A VETERAN HONORED.

An interesting occasion which drew a good many graduates and friends of St. Lawrence University together was the complimentary dinner given to Rev. Dr. Gaines of Canton, on the 30th of March. Dr. Gaines's long term of service as president, and later as professor in Logic and Political Economy at St. Lawrence, have greatly endeared him to all his old students and to a very large public besides. So it was a great pleasure for as many of his friends as could gather in New York to sit down to dinner with him at Clark's in Twenty-third Street, and enjoy a delightful evening in social and post-prandial pleasures. It was a significant sight to see busy men and women dropping their other calls to gather about this man who from the quiet life of the teacher came to listen to their words of appreciation of the influence of his teaching and the power of his noble example. Surely, the age is not altogether gone mad for pelf.

P. T. BARNUM.

Our church loses a stanch friend and a loyal defender in the death of Mr. Barnum. No man was ever more true to his convictions, and few could defend the faith with any more effect. He remembered our various institutions with gifts which aggregate over $90,000, distributed in many helpful ways. His is a name the like of which no coming generation is likely to know. It is doubtful if we quite realize Mr. Barnum's full service to us all in redeeming the sawdust ring from its bad repute, and making "shows" clean, decent, and elevating. But any man who could make it possible for children and grown folk to look with ever fresh delight on the wonders of the circus ring, without any moral drawbacks, deserves a lasting memory of gratitude.

RENEWED CHANGES.

A perfect tornado of resignations of pastorates seems to have struck our churches. Within a very little time Brother Nash has gone from Akron to Brooklyn; and now Rev. Frank Hall goes from Fitchburg to Akron, Rev. C. F. Lee closes a twelve years' pastorate in Charlestown, Rev. A. E. White resigns at Cambridgeport, Charles Skinner at Somerville, Abram Conklin at Saginaw, Fisher at Monson, J. M. Bartholomew at Auburn, and G. F. Barnes at Chicago. It must needs be of course that such changes come, but we seem to be having more than our proportion. It is a great trial for all concerned to break off the slow-forming ties of the pastoral relation, and it ought to require a great deal of the logic of events to convince a pastor and people that they had better separate. In Chicago all three of our churches have had a change in pastorate within a year and a quarter. In Brooklyn none of our pastors have been settled over three years. That means a temporary halt in the work, while the new men get into the life of the cities, and until they have built up the confidence which grows but slowly for a metropolitan minister.

THE PASTORS' INSTITUTE

at Galesburg seems to have been successful, though possibly a disappointment in some respects. But it is not easy to maintain an unvarying standard of excellence through a term of years. But the brethren who took in all the exercises and absorbed all the papers and addresses must have gone away weary men, and possibly much wiser. A number of the strongest men in the interior were present to participate, and the titles of the papers presented indicate a session well calculated to carry out the idea in which the institute was founded; namely, to furnish a means of aiding and stimulating ministers actually at work in their labors.

DENVER.

Rev. Mr. Selleck reports most encouraging progress at Denver. At Easter a church was formed with an initial membership of some sixty people. For a short six months of work the results are certainly cheering. The only limit to our opportunities in these new cities seems to be the lack of funds and machinery to carry on new work. The field is opening faster than we are able to enter in and possess it.

JOHN COLEMAN ADAMS.

Brooklyn, N.Y.

TEMPERANCE NOTES.

The Unitarian Church Temperance Society will hold its Anniversary Meeting at King's Chapel on Friday evening, May 29. The principal speaker will be Miss Florence Balgarnie, of whom Mrs. L. Ormiston Chant writes, "Miss Balgarnie is a fine temperance speaker."

Mrs. Chant, whose earnest appeal for temperance and total abstinence is still ringing in our ears, will pardon us for printing the following, from a letter in reply to the Temperance Society:—

"How I should like to be able to say yes to your letter! But I am not going to cross the Atlantic this year. My loving remembrance clings to those meetings in that happy May week, and the dear friends who belonged to them. When I come again, I will give you help. Our experiences of struggle and victory and defeat over here give one strength and vividness that 'over there' knows well how to value. Beloved 'over there'!"

The following verses are taken from a ballad written by Mrs. Chant and issued as part of an appeal for funds to enable her and her friends to provide a country home

to which the "friendless, penniless, disgraced, or overworked ones—girls and women,"—whom it is her constant privilege and joy to help, may afterward be sent, for "fresh air and quiet and complete change of scene, absolutely necessary for the physical health that is to endure the struggle of life, and for the mental and spiritual health that is to resist temptation to evil and cleave to that which is good":—

THE PRISONER'S CHANCE.

I.

"What can you say to the charge brought against you?
Now is your time, if you wish to be heard."
Calm were his tones. She but one among many;
Heavy the sentence her guilt had incurred.

Out from the dock came a voice weak and trembling,
Ending in tears: "I have nothing to say:
Only, if only you'd give me a chance, sir!
Oh, let me off! Oh, don't put me away!

"Times have been hard; but I've tried to keep honest,
Tried to keep sober, and do for my child.
Hunger and pain have I had, sir, in plenty;
But 'tis the drink that has made me so wild.

"Oh, if there's God in the sky, as they tell us,
Can't He be touched with the sound of my cry?
Can't He take count of the anguish I've suffered?
Save me from prison, or else let me die?"

II.

Out of the darkness, imploring and tender,
Broke forth another prayer: "Give her to me!
Let her come home to my home in the country,—
Learn to be gentle, and live to be free."

Give her to me, and all others that, like her,
Pray for a chance to be good, and at rest.
Love is the healer, and love the restorer,
Therefore, for sinners love's ways are the best.

So from the court and the shadow of prison,
Thro' the foul fog and the noise of the street,
Past the dark slums, and the gin-shops and alleys,
Into God's country sunlighted and sweet,

Journeyed the women. Behind them, in London,
Friendlessness, hunger, and misery lay:
Bright on the future the vision of mercy,
Seen in the court on that wonderful day.

Says the *Temperance Advocate:* "It is a significant fact that the economic value of abstinence from intoxicants is coming to be more and more generally recognized by the employers of labor. It is announced that the employees of the Florence Iron Works, near Bordentown, N. J., were recently notified that unless hereafter they totally abstain from the use of intoxicating liquors they will be discharged. It is also stated that since receiving this notice from the company the employees have organized themselves into a temperance society. A drinking laborer is not only less efficient, but he is likely, where special skill is required, frequently to cause serious damage to his employer."

The National Temperance Society has requested the State Department to issue a circular to the official representatives of the United States in foreign countries, asking for information regarding the following points:—

1. Statistics as to the quantity and kinds of intoxicating liquors produced.
2. As to governmental methods of dealing with the manufacture and sale of intoxicating liquors.
3. As to intemperance as related to poverty, immorality, and crime.
4. As to what efforts are being made to discourage the use, manufacture, and sale of intoxicants.

The request has been granted, and a full report will be made at the World's Temperance Congress at Chicago in 1893.

C. R. ELIOT.

Dorchester, Mass.

LITERARY NOTES.

We should have said in our last number that the monthly sermon series of Rev. Joseph May of Philadelphia will be mailed regularly to subscribers for *fifty cents* (not a dollar) a year.

Rev. J. H. Clifford of Germantown, Pa., prints a monthly sermon; price five cents a number, fifty cents a year. Address Franklin Printing Co., 516 Minor Street, Philadelphia. The subject of the March sermon is "The Natural Uses of Prayer."

If the names of persons who would like to give away second-hand *Unitarians* and *Registers* and the names of such as would be glad to receive them—names obtained with missionary zeal by ministers and others reading this notice—be sent to W. M. B., 14 Leland St., Malden, Mass., the direction for the transfer will be mailed to the donors.

A new book by Rev. O. B. Frothingham, entitled "Recollections and Impressions, 1822—1890," is announced.

An edition of Rev. J. H. Crooker's book, "Jesus Brought Back," has been published at Minneapolis, Minn., in the Norwegian language.

G. P. Putnam's Sons announce a new edition of Mr. Chadwick's "The Bible of To-day," with additional prefatory matter.

The *Christian Register* says that a company of persons in Eldena, Germany, have for some time been reading regularly Rev. J. W. Chadwick's sermons. One of the company, Prof. Fleischmann, has translated several of them into German; and they will shortly be published.

An interesting volume of essays is soon to be published by the British and Foreign Unitarian Association, under the editorship of Mr. Richard Bartram. The writers and subjects are to be as follows: Prof. Drummond, on "Religion and Biblical Criticism"; Rev. C. C. Coe, on "Religion and Science"; Rev. P. H. Wicksteed, on "Religion and Society"; Mr. J. R. Beard, on "Religion and Trade"; Mr. Richard Bartram, on "Religion and Citizenship"; Rev. L. P. Jacks, on "Religion and Art"; Rev. J. E. Manning, on "Religion and Amusements"; Prof. Upton, on "Religion and Ethics"; and Rev. W. G. Tarrant, on "Modern Religious Developments."

The second volume of Dr. Martineau's "Essays, Reviews, and Addresses" is now issued. It contains in all sixteen papers. Among the subjects treated are Church and State, The Church of England, The Battle of the Churches, Europe since the Reformation, Professional Religion, The Unitarian Position, The Crisis of Faith, and The Way out of the Trinitarian Controversy.

It is announced that the English "Hibbert Lectures" are to be delivered this year by Count Goblet d'Alviella, Professor of Comparative Theology in the University of Brussels, and author of "The Contemporary Evolution of Religious Thought." His subject will be "The Evolution of the Idea of God."

The second volume of Mr. Charles Booth's work on London has just been published by Messrs. Williams & Norgate. Like the first volume, it is the combined work of several writers. It is entitled "London, Street by Street," and embodies the results of Mr. Booth's inquiries for the whole of the metropolis, dividing the population into classes on the same principle as was adopted for East London. Charles Booth is no relation of Gen. Booth. The character of his work is wholly different. It is a careful and thorough study of the exact facts as to the social, industrial, and moral condition of all classes of the people of the metropolis.

The Eighteenth National Conference of Charities and Correction will be held in Indianapolis, Ind., May 13-20. This is one of the most important of all our national gatherings. The coming session promises to be of great interest. There will be papers, reports, addresses, and discussions bearing upon various phases of Charity Work, Pauperism, Treatment of the Insane, the Child Problem in Cities, Care of Idiots, Women's Work in Philanthropy, Public Charities in Europe, Hospitals, State Reform Schools, Immigration, etc. There will be reduced fares on the railroads and reduced rates at the hotels. For further information address Alexander Johnson, Secretary, Indianapolis.

An interesting announcement is made relative to a Summer School of Applied Ethics and Comparative Religion to be held for six weeks, in July and August, at some convenient summer resort in New England (place not yet definitely fixed), with a special view to the wants of ministers and teachers. There will be a *Department of Economics*, in charge of Prof. H. C. Adams of the University of Michigan, with courses of lectures by Prof. Adams and a half-dozen other distinguished men, upon the History of Industrial Society, Socialism, Co-operation and Profit-sharing, Factory Legislation, Housing the Poor, the Farmers' Alliance Movement, etc. ; a *Department of Ethics*, in charge of Dr. Felix Adler of New York, with lectures by himself and others covering Personal Ethics, Social Ethics, Ethics of the Professions, Ethics of Politics, etc. ; and a *Department of the History of Religions*, in charge of Prof. C. H. Toy of Harvard University, with a course of eighteen lectures by Prof. Toy on the Religions, Religious Teachers, and Sacred Books of the World, and shorter courses on special religions by Prof. Bloomfield of Johns Hopkins University, Prof. Jastrow of the University of Pennsylvania, Prof. Moore of Andover Theological Seminary, and Prof. Kittredge of Harvard University. The tuition for the entire school of six weeks will be $10. Fuller information may be obtained by application to Prof. H. C. Adams, 1602 Chestnut Street, Philadelphia, Pa.

A Guide-book to the Poetic and Dramatic Writings of Robert Browning. By George Willis Cooke. Houghton, Mifflin & Co. Price $2.00.—We have here a book quite indispensable in the study of Browning. Browning's writings are very extensive. The literature of which they are the subject is still more extensive. We have here a carefully prepared and reliable handbook and guide to all. With vast industry, Mr. Cooke has gathered together in this volume essentially all that is known that throws light upon Browning's subjects, leading characters, plots, historic references, the circumstances under which he wrote his poems, etc.

James Freeman Clarke. Autobiography, Diary, and Correspondence. Edited by Edward Everett Hale. Houghton, Mifflin & Co. Price $1.50.—This is in every way a delightful book,—a worthy commemoration of one of the most noble and attractive characters of our age. Dr. Hale and those who have helped him have made a book worthy of their theme. We shall have more to say about it in a future number.

King's Chapel Sermons. By Andrew P. Peabody, D.D., LL.D. Houghton, Mifflin & Co. Price $1.50.—In this attractive volume we have twenty-eight discourses, embodying the ripest thought of one of the wisest and devoutest preachers that this country has produced. To all who know Dr. Peabody it is enough to say that we have

him here at his best. To those who do not know him we can only say that they will have to go far and search long before they find a book that discusses with more ability or greater catholicity of spirit the fundamental truths of religion and the eternal principles of ethics.

Golden Boat Action Songs. For Children. By Mrs. L. Ormiston Chant. London: J. Curwen & Sons. Price one shilling.—This is a book of twelve songs to be sung and acted by children,—songs so glad and bright and full of insight into nature and child-life that they ought to find a welcome in thousands of homes in America as well as in England. The titles are "The Golden Boat," "The Tree Song," "The Raindrops' Song," "The Little Sailor's Song," "The Sleigh Song," "The Marching Song," "The Tiptoe Song," "The Dollies' Dance," "The Song of Bells," "The Cuckoo Song," "The Lullaby," "The Good-night." They were composed by the gifted author for use in her own home, to help her own four little children to get through happily and healthfully the dreariness of a foggy and cold London winter. We have heard some of the songs sung and seen them acted, and dull must be the child or the adult that can think of fog or darkness, or imagine the world as other than one of sunshine, summer mornings, and joy, while in the atmosphere of these bright creations. The songs seem to us almost equally good for homes and for kindergartens. It is hoped that they may be republished in this country.

Hindu Literature; or, The Ancient Books of India. By Elizabeth A. Reed. Chicago: S. C. Griggs & Co.—This volume opens the door into a very marvellous world, and to most persons, even of extensive education, an almost unknown world. The literature of India, preserved to us in the Sanskrit language, is more extensive than the extant literature of both Greece and Rome; and in quality much of it stands very high, being little, if at all, surpassed by the best productions of the classic nations. It is a glance into this vast and strange and wonderful world of literature that the volume before us offers. The book is popular rather than learned, but it is popular in the good sense. It is based upon long and careful study. We know of no other work that covers the ground of an introduction to ancient Hindu literature so well as this.

Essays, Reviews, and Addresses. I. Personal and Political. By James Martineau, LL.D., etc. London and New York: Longmans, Green & Co. Price $2.50.—This is the first volume of a series in which Dr. Martineau proposes to publish in permanent form those occasional papers and addresses of his long life which seem to him best worth preserving. The present volume is divided into ten "Personal Sketches" and three "Political Essays." To most readers, in America at least, the former will seem of most value. The persons sketched are Joseph Priestley, Thomas Arnold, W. E. Channing, Theodore Parker, Lessing, J. H. Newman, Coleridge, Carlyle, Schleiermacher, Comte, John James Tayler, and John Kenrick. These papers were written at intervals from 1833 to 1877, and are by no means equal either in the interest of the subjects considered or in the strength and thoroughness of their treatment. Indeed one of the papers, that on Schleiermacher, a singularly interesting character, we have found distinctly inadequate and disappointing. To Channing, too, we think Martineau fails to do full justice. On the other hand, some of the essays are all that could be desired, notably those on Parker, Priestley, Arnold, and Comte. On the whole, the volume will be pronounced one of much value; and the rest of the series will be looked forward to with interest.

THE REVIEWS AND MAGAZINES.

We name below some of the more important articles in the magazines and reviews of the month:—

Unitarian Review (April).

By Way of Combination. By Wm. M. Bryant.

A Chaplain of the Revolution. By Carlton A. Staples.

Papal Tradition: Conclusion. By Ernest de Bunsen.

A Bird's-eye View of American Literature. By E. Cavazza.

Universalist Quarterly (April).

The Christianity of Christ. II. By E. L. Houghton.

The Idea of God. By A. B. Curtis.

John Henry Newman. II. By Charles Follen Lee.

The Divine Sonship of Jesus Christ. By Edwin C. Sweetser.

Brain. By Isaac C. Knowlton.

Andover Review (April).

The Life and Times of Plato. By A. P. Peabody.

Revelation, Inspiration, and Authority. By Alfred G. Langley.

Mr. Bellamy and Christianity. By Anna L. Dawes.

Old and New Testament Student (April).

Men and Methods in Berlin. By A. W. Hitchcock.

The Development of the Sabbath among the Hebrews. By J. T. Nichols.

The Arena (April).

Philosophy of the Future. By Geo. Wm. Winterburn.

Crooked Taxation. By Thomas G. Shearman.

Buddhism in the New Testament. By Jas. T. Bixby.

Morality and Environment. By Arthur Dudley Vinton.

Popular Leaders, Past and Present. Alexander Hamilton. By E. P. Powell.

The Forum (April).

What can we Do for the Poor? By W. S. Rainsford.

Will Morality Survive Religion? Goldwin Smith.

Madame de Staël. By W. E. H. Lecky.

Trade-unionism and Utopia. By W. H. Mallock.

North American Review (April).

Wealth and its Obligations. By Cardinal Gibbons.

Pauperism in the United States. By Richard T. Ely.

The Example of a Great Life. By Lloyd Bryce.

The Duty of the Hour. By J. M. Rusk.

The Best Sign of our Times. By Emilio Castelar.

Lend a Hand (April).

Public Libraries.

Preventive Work and a Model School. By M. M. G. Dana.

History of the Chiricahua Apaches. By Isabel B. Eustis.

Atlantic Monthly (April).

Arnold Winkelried at Sempach. By W. D. McCrackan.

Prehistoric Man on the Pacific Coast. By Geo. Frederick Wright.

The Armenians and the Porte. By S. G. W. Benjamin.

The Muses in the Common School. By Mary E. Burt.

Scribner's Magazine (April).

The Meaning of the Dakota Outbreak. By Herbert Welsh.

The Story of the Fresh-Air Fund. By Willard Parsons.

The Century (April).

Early Intercourse of the Wordsworths and De Quincey. By H. A. Page.

Washington and Frederick the Great. By Moncure D. Conway.

NEWS FROM THE FIELD.

[*News items are solicited from all our ministers and other workers. Send them to Rev. J. T. Sunderland, Ann Arbor, Mich., before the 15th of the month.*]

Alton, Ill.—A Helping Hand Society has just been organized in Alton, for charity and rescue work. The purposes of the society are the following: 1. The relief of the destitute and suffering, by food, fuel, and clothing; 2. Supplying and ministering to the needs of the sick; 3. The condition and needs of children in dependent and neglected families, and the providing, by adoption, of homes for such children; 4. Hospital visitation and assistance; 5. Establishment of coffee-stands and employment of means to increase habits of temperance; 6. Formation of sewing-schools for girls; 7. To provide work for the unemployed; 8. To visit and look after the condition and needs of the city jail and county poor-house, and to assist the inmates therein; 9. Encouragement of means for saving the earnings among the poor; 10. Increase of sentiment in favor of social purity and temperance, and the devising of suitable agencies to that end. It aims to emphasize a true and wise charity and to recognize the brotherhood of humanity without distinction of race, creed, color, or party. Rev. H. D. Stevens has been made president of this society.

Battle Creek, Mich.—The Independent Congregational Church here is very prosperous under the leadership of Rev. W. D. Simonds. It is just beginning the publication of a monthly paper entitled "The Modern Church," the first number of which (April) is most excellent.

Belmont, Mass.—At the Easter communion service, a tablet in memory of the late Rev. Amos Smith, the first pastor of the church, was unveiled. The tablet is of polished brass, resting on a base of marble.

Berkeley, Cal.—The success of Rev. W. R. Alger's services here during March caused the committee having them in charge to decide to continue Unitarian services through April and May. The speakers for April were Rev. C. W. Wendte of Oakland, Cal., Rev. W. W. Fenn of Pittsfield, Mass., and Rev. Thomas Van Ness of San Francisco.

Big Rapids, Mich.—Rev. L. R. Daniels, formerly of Midland, began his work here April 1. The society here has had a somewhat discouraging experience in the past, but it contains some earnest people; and, with Mr. Daniels's earnestness, wisdom, and ability, we expect for it a prosperous future.

Boston and Vicinity.—So early and unusually chilly an Easter did not bring out such a display of flowers and new bonnets as is sometimes the case, but there was certainly no lack of warmth and brightness in the beautiful Easter services held in most of our churches here. On Good Friday a very new and significant departure was made, inasmuch as a union service was held in the new Old South Church (Orthodox Congregational), in which Dr. Brooks and a brother Episcopalian, Rev. L. Parks, Rev. P. S. Moxom, Baptist, Brooke Herford, Unitarian, and the minister of the church himself, Rev. G. A. Gordon, all joined to make one of the finest and most impressive services ever held in this country. The church is a huge one, but it was filled to overflowing with people of every denomination in the town.

—Rev. Arthur Knapp has just returned to

Boston from Japan. It is now finally settled that Rev. W. I. Lawrance is to go out to Japan to take Mr. Knapp's place there. Mr. Lawrance will be greatly missed here, and his going is a very sore trial to his parish in Dorchester. But his people, while fully realizing how great their loss will be, are showing a very beautiful and unselfish spirit, and, though they express their sorrow, say no word to hold their minister back, seeming to feel that they must not stand in the way of such a splendid opportunity for increased usefulness and wider influence.

—Our A. U. A. building has received a valuable addition to its portrait gallery in the shape of a fine picture of the late Rev. W. P. Tilden. The presentation by Rev. Dr. A. P. Peabody on behalf of the givers took place on March 28, before a large number of friends.

—At the March meeting of the Unitarian Club Rev. S. R. Calthrop of Syracuse read a paper on "God in the Higher Education." At the April meeting the paper was by Mr. Riis of New York, author of "How the Other Half Lives." His subject was the same as that of his book, and was illustrated with stereopticon views of scenes from New York life among the poor.

—The *Christian Register* has been busy lately settling into its new quarters, having come down one floor, "to be more on a level with its readers," some one facetiously remarks! However that may be, it is certain that the move is for the better. The editorial room, though not large, is a model of attractive comfort and convenience.

—At the meeting of the Monday Club, on April 13th, Rev. A. W. Jackson spoke on his "Impressions of Dr. Martineau."

—The Channing Hall Lecture Course is completed. The last two lectures were on "The Congregational Polity as an Historic Force," by Rev. J. H. Crooker, and on "The Religious Growth of the Last Three Hundred Years," by Rev. M. J. Savage.

—The Unitarian anniversaries will occur the last week in May, as usual. We go to press too early to make full announcements, but the following items may be mentioned:—

The Unitarian Sunday School Society will hold its usual public meeting in King's Chapel, Thursday, May 28, at 2 P.M. Rev. E. A. Horton will preside, and addresses will be given by able and interesting speakers.

On Wednesday afternoon, May 27, it is expected that a meeting of those interested in primary teaching in Sunday-schools will be held in the Second Church parlors, under the direction of the Unitarian Sunday School Union.

For announcement of the anniversary of the Unitarian Church Temperance Society, see "Temperance Notes."

Calcutta, India.—Mrs. Helen Tompkins, who was at one time head of the Calcutta Mission, died at Calcutta, February 13. She was the friend and assistant of Rev. C. H. A. Dall in the girls' school connected with the mission, and after his death had charge of the mission until it was suspended.

Cedar Falls, Ia.—This important point, the location of the Iowa State Normal School, has been well cared for, since the departure of its minister, Rev. M. C. Aitken, by the Universalist State Missionary, Mrs. S. L. Crum. The work is prospering so well in her hands that the society very much desires to settle her permanently. That, however, is impossible, for the State work, for which Mrs. Crum is peculiarly fitted, cannot spare her. Cedar Falls is a grand opening for some young minister who is willing to work and wait patiently for the harvest.

Cedar Rapids, Ia.—Rev. J. H. Palmer has just entered upon the third year of his pastorate. He has made himself a great power in temperance work and in other good causes in the city, and is extending his influence far out in the State. His society here, while small as compared with some others, is so thoroughly organized for work that it is recognized as one of the first in its influence for good in the community. It is a union society of Universalists and Unitarians, and illustrates "how good and pleasant it is for brethren to dwell together in unity."

Charles City, Ia.—This new society is giving most excellent promise of permanent usefulness under the wise and energetic management of its young pastor, Rev. A. C. Grier. The Sunday-school, the Ladies' Aid Society, and the choir are all thoroughly organized and doing good work.

Chicago, Ill.—Some of the ministers who have supplied the pulpit of the Church of the Messiah of late are Rev. A. W. Martin of Chelsea, Mass., Rev. Henry Frank of Jamestown, N.Y., Rev. A. W. Gould of Manistee, Mich., Rev. Howard N. Brown of Brookline, Mass., and Rev. Howard MacQueary of Canton, Ohio. Rev. W. W. Fenn of Pittsfield, Mass., is to follow for May and June.

—The W. U. C. anniversary occurs May 12–14.

Dallas, Texas.—Rev. George L. Chaney, Southern Superintendent of the American Unitarian Association, has been visiting this important city and preaching on "Unitarianism." He found a very considerable number of persons interested in his thought, and there seems to be a good prospect for a liberal church.

Galesburg, Ill.—The Universalist Preachers' Institute, which convened in this city March 30, and continued until April 7, was a large and notable gathering of the Western ministers of that church. About fifty were in attendance, representing a constituency extending from Minneapolis to the Ohio

River, and from Detroit to Omaha. Many subjects were considered, and several papers of a high order were presented. The discussions were spirited; and, upon the questions relating to the "higher criticism," they were at times tinged with a little unnecessary bitterness. This was particularly apparent when Mr. Palmer's paper upon the "Objects and Methods of the Liberal Sunday-school," and Mr. Schindler's paper upon "Theories of Salvation" were under consideration. The notable productions from a literary point of view were Mr. Marsh's address upon "Inspiration," Mr. Alcott's paper upon "The Pauline View of the Resurrection of Jesus," Mr. McCollester's upon "The Place of History in the Minister's Work," and Dr. Canfield's sermon on "Constructive Universalism."

It was voted to continue the Institute; and an excellent committee was selected,—headed by Rev. Amos Crum, in whose fertile brain the idea of the Institute originated,—to arrange date, place, and programme for the next meeting.

Jackson, Mich.—The Unitarian society, which has been for some time without a minister, has at last settled Rev. Mr. Dodson, who came to us a few months ago from the Disciples, and has since that time been in the Harvard Divinity School. A special series of evening meetings was held here April 12–17, with preaching by Rev. T. B. Forbush of Chicago, Rev. J. T. Sunderland of Ann Arbor, Rev. Carrie J. Bartlett of Kalamazoo, and Rev. Mila Tupper of Grand Rapids.

Japan.—The last number of the London *Inquirer* contains a letter from Rev. H. W. Hawkes, late of Tokio, Japan, which gives some int resting items of information regarding Rev. Clay MacCauley and our Unitarian cause. Says Mr. Hawkes: "A communication just received from Mr. MacCauley says that Sunday evening meetings have been commenced in Nihonbashika, a busy quarter of Tokio, and are growing steadily. They began with an attendance of thirteen, and have now reached sixty, with increasing interest. Mr. MacCauley, Mr. Takata, and Mr. Kanda conduct these meetings. The morning service at Iigura is in Mr. Takata's hands, Mr. MacCauley holding an open conference at its close. Mr. Kato is still in Morioka, in the north-west of Japan, trying to organize a cause there. Our three professorial allies are holding courses of lectures two nights a week with good attendances, while the magazine carries our teachings into far distant quarters, meeting often with an eager response, and leading to earnest inquiry into our principles and faith. Altogether all that one man can do is being well done by Mr. MacCauley, and his staff of helpers seem to aid him efficiently."

Kalamazoo, Mich.— The Kalamazoo *Daily Telegraph* prints in full an interesting sermon by Rev. Marion Murdock on "Experimental Religion."

—Rev. Caroline J. Bartlett, who has been associated with Miss Murdock in the pastorate of the Unitarian church, has resigned, and is to sail on May 13 for Europe.

Kansas City, Mo.—The *Journal* prints in full the Easter sermon of Rev. John E. Roberts on "The Immortal Hope."

Lebanon, N.H.—The Easter exercises at the Unitarian church were unusually rich and full. In the morning, in place of the regular service, the Sunday-school and choir gave an excellent concert, using the service published by the Sunday School Society. The singing and recitations by the school were very good, and the decorations were very pleasing. The audience filled the church. In the evening a large congregation gathered to engage in a special Easter service arranged by the choir and the minister. The discourse was upon "The Faith in the Immortal Life," and the entire service was thought to be especially uplifting and helpful.

—The Ladies' Circle has done some excellent work the past year, having sent contributions of clothing and other things to the Orphans' Home at Franklin, N.H., the Children's Mission, Boston, and the Tuskegee Normal School at Tuskegee, Ala., besides contributing to the treasury of the church and "lending a hand" to help the needy "at home" through hard circumstances.

—The congregations have been of good size through the fall and winter, and the society is looking forward with hope and courage.

Lowell, Mass.—We do not often find more inspiring reading than is the recently printed Year Book of the First Unitarian Church of Lowell for 1891, containing a historical sketch of the society, and short accounts of the various organizations connected with the church. The Sunday-school has a membership of about one hundred and twenty-five; besides this, Mr. Batchelor has a class of sixty among those who have outgrown the Sunday-school. There is also a Sunday School Society, whose objects are "to unite the members of the congregation in a society to take charge of the Sunday-school," to appoint teachers, etc. The Lowell Missionary Society was formed in 1843, soon after which the Ministry-at-Large was established. In 1863 a free chapel was obtained for the use of the Ministry-at-Large, which is of an unsectarian character. Rev. George C. Wright is the present minister. Under the name of the Channing Fraternity are included committees on Missions, on Culture, on Benevolence and Hospitality, on Amusements, on Country Week, and on Flower Mission. The Young People's Fraternity Club consists of three sections, Instruction, Religion, Amusement, the first of which is to co-operate with the

Culture Committee of the Channing Fraternity, the second to give the young people an active part in the church work, and the third to provide entertainments and assist on festival occasions. The Unitarian Club, having for its general object "the encouragement of all good work in the community," has just completed its second year. Its members are convinced that it is destined to accomplish a great deal of good. The Ladies' Sewing Society has made and distributed more than five thousand two hundred and fifty garments since 1865. In addition to its work of charity, it aims to promote social feeling in the parish. The Lowell Branch of the National Alliance numbers sixty-five members. It holds monthly meetings, at which original papers or profitable selections are read. The Post-office Mission, "cheerful letter correspondence," and "loan library" are under its direction.

Middleboro, Mass.—In May or June the pretty new church of the First Unitarian Society of Middleboro will be dedicated. The society was organized in 1889, in June of which year Rev. William H. Ramsay became its pastor. Under his ministry the society has had a rapid growth, and now ranks with the evangelical churches of this once severely orthodox town. The lot on which the new church stands was given the society by Hon. Enoch Pratt of Baltimore.

Newport, R.I.—The observance of Easter Sunday at Channing Memorial Church began at ten o'clock with a hymn of praise for the children christened. This was followed by the consecration of adults and the reception of church members. Twenty-five persons were welcomed into the fellowship. The sermon was upon "Life Immortal." The evening service was devoted to the young people of the Sunday-school, by whom appropriate readings and recitations were given. The music was a special feature of this service. The address by the minister, Rev. George W. Cutter, closed the sweet and solemn celebrations of the day.

Oakland, Cal.—The dedication services of the First Unitarian Church of Oakland were held on March 29. Rev. Edward Everett Hale and Rev. W. R. Alger of Boston and Rev. Thomas Van Ness were present, and assisted the pastor, Rev. C. W. Wendte, in the services. Through Mr. Wendte's zealous and faithful work the Oakland society are able to rejoice in one of the most beautiful and most complete church edifices on the Pacific Coast.

Orange, N.J.—On April 2 the First Unitarian Church of Essex County, New Jersey, installed Rev. Edward Hale as its pastor. Rev. Hobart Clark, Rev. Stephen H. Camp, Rev. H. Price Collier, Rev. Francis G. Peabody, Mr. Henry F. Hitch, Rev. D. W. Morehouse, Rev. Grindall Reynolds, Rev. M. St. Croix Wright, and Rev. Theodore C. Williams took part in the impressive services. Dr. Peabody preached the sermon. The ordination hymn was written by Rev. M. St. Croix Wright. There was a large attendance, and delegates were present from Brooklyn, New York, Newburg, Yonkers, Plainfield, and the South Congregational Church of Boston.

Philadelphia, Pa.—A union Easter service for the three Unitarian Sunday-schools of the city was held at the Spring Garden Church in the afternoon of Easter Sunday. Rev. W. I. Nichols conducted the service, and was assisted by Rev. Joseph May.

Pittsfield, Mass.—Rev. W. W. Fenn has resigned the pastorate of the Unitarian church.

San Diego, Cal.—The San Diego *Union* prints in full a sermon by Rev. B. F. McDaniel on "Labor Riots and Immigration."

Seattle, Wash.—The Year Book of the First Unitarian Society of Seattle has reached us. It contains the reports given at the annual meeting in February by the president of the Board of Trustees, the treasurer, and the president of the Women's Auxiliary Society. The constitution of the new Parish Union is also given. A Library Association has been formed, pamphlet mission work is being taken up, and the Sunday-school shows growth in numbers and interest.

Shelbyville, Ill.—Rev. J. L. Douthit's son, Robert C. Douthit, who has been studying at Meadville for the past two years, preached recently to his father's congregation. The papers speak very favorably of his first effort.

Somerville, Mass.—The installation of Rev. W. H. Pierson as pastor of the First Unitarian Church took place on the evening of April 1. The introductory prayer was by Rev. Charles L. Noyes, pastor of the Congregational church; reading of the Scriptures, Rev. Joel H. Metcalf; sermon, Rev. Brooke Herford; installing prayer, Rev. Edward A. Horton; charge to the pastor, Rev. Grindall Reynolds; fellowship of the churches, Rev. Benjamin R. Bulkeley; address to the people, Rev. Stopford W. Brooke; closing prayer, Rev. Isaac P. Coddington, Universalist. Mr. Pierson is the first minister to occupy the fine parsonage and grounds bequeathed to the society by the late Columbus Tyler.

St. Louis, Mo.—On Easter Sunday a special service appropriate to the day was held at the Church of the Messiah, which was beautifully decorated with flowers and palms. The music was exceedingly fine, the choir being accompanied by the organ, harp, and trumpets. Several new members joined the church, and the rite of baptism was admin-

istered to quite a large number. In the afternoon the two Sunday-schools held a joint service, with singing, short addresses, distribution of prizes, and presentation of flowers, each child receiving a plant to carry home. The children of the morning school had their Easter supper during Easter week, in the Sunday-school rooms, followed by the reading of the annual reports, and the breaking of the jugs, which were found to contain one hundred and fifty dollars for the two Children's Hospitals of the city.

—The literary branch of the Eliot Society has held regular fortnightly meetings, at which such books as "Dimitri Roudine," "Crime and Punishment," "Marie Bashkirtseff," and "The Enemy of Society" have been discussed. The meetings have been well attended, and the different essays excited animated discussion.

—At the last meeting of the Unitarian Club Mr. Edward C. Eliot read a very able and thoughtful paper on William Ellery Channing, which called forth loving and eloquent tributes to his memory from Rev. Mr. Learned, Rev. Mr. Snyder, Mr. Dimmock, and others. M. H. DE W., *Sec'y.*

St. Paul, Minn.—Our correspondent writes: "We have to report increasing congregations during the month past, and much interest. Mr. Crothers has added two to his series of sermons on great books of religion. The first of these was upon the writings of John Milton, who stands for the idea of liberty in religion. The second was upon Lessing, who teaches in his 'Nathan the Wise' fraternity in religion.

"Mr. Crothers delivered, on the evening of April 12, the first of a series of lectures upon 'The Reformation of the Nineteenth Century.' The titles of these lectures in their order are: 1. The State of Religion at the Beginning of the Century; 2. Channing and the New Spirit; 3. The New Learning of the Nineteenth Century; 4. The Religion of our Poets; 5. The New Orthodoxy; 6. The Future of Religion.

"The aim of these lectures will be to trace the changes which have taken place in religious thought in this country, and to indicate some of the causes."

Storm Lake, Ia.—Rev. J. E. Keyes has been engaged for another year by this courageous little society. Its persistence under many disadvantages is worthy of high commendation. It has been much strengthened by a recent visit from Rev. James K. Applebee, and has engaged him for another course of lectures next winter.

Toledo, Ohio.—Over ten thousand dollars have been subscribed for the new Unitarian church.

Toronto, Can.—Rev. T. C. Jackson, who was admitted to the Unitarian fellowship from the Disciples Church, was installed as pastor of the Unitarian church on April 15.

Winchendon, Mass.—A correspondent writes that the Church of the Unity is the most alive church in Winchendon. On Easter morning there was a congregation of two hundred, and in the evening four hundred and fifty people were present, many standing, and others not able to get into the church. The evening service was a concert given by the Sunday-school. At the last meeting of the Ladies' Circle, on April 1, one hundred and seventy-five sat down to supper, and three hundred were present in the evening. The society publishes a monthly bulletin called *Our Work*, giving the subjects of the pastor's sermons for the month, and a word about the work of the church and of each of the organizations connected with it.

Ypsilanti, Mich.—Rev. J. T. Sunderland of Ann Arbor is delivering a series of six Sunday evening discourses here to audiences of between two and three hundred. The town contains six or seven thousand inhabitants; and, besides, it is the seat of the Michigan State Normal School, which has an attendance of seven or eight hundred students. Hence it is an important place for the utterance of our liberal word.

PHYSICAL RESURRECTIONS.

Dear Mr. Editor,—Will you allow me also a word about "virgin births and physical resurrections"?

Are not you, and our friend Chadwick also, catering to the "popular misuse of the Bible" by putting the birth of Jesus and his resurrection on a level, as equally teachings of the New Testament? The birth is narrated in two passages only, one of which, if not both, is so legendary in its very form as to take it at once out of the range of historical criticism. Those opening chapters of Matthew and of Luke may possibly have been founded upon expressions of Mary, misunderstood and amplified in tradition; but their subject as well as form are evidently incapable of historic evidence.

On the other hand, the crucifixion and the resurrection are equally capable of being sustained by testimony; and they are referred to emphatically in sixteen or seventeen of the books of the New Testament. The virgin birth is nowhere alluded to except in the preludes to Matthew and Luke; while the resurrection is everywhere, in the collection, silently assumed or openly affirmed.

Moreover, are you and brother Chadwick quite in accord with the spirit of Unitarian liberality when you speak of views held by many well-educated Unitarians (who have examined those views with all the serious earnestness and mental power with which God has endowed them) as "without proof or rationality," "lamentable," and "essentially mediæval and out of harmony with the spirit and intelligence of the modern world"?

I cannot feel that that is a courteous way of characterizing the view of the resurrection of Jesus held, for example, by the venerable and venerated Dr. Furness.

If by physical resurrections you refer to the modern doctrine of some that the bodies of the dead will at some day be reanimated, I should simply say that doctrine is not that of the New Testament.

THOMAS HILL.

Portland, Me.

Of course the "dogma of physical resurrection in the creeds and standards of Christendom," which we referred to with disapproval, is that which is expressed in the Thirty-nine Articles of the Episcopal Church in these words, "Christ did truly rise from the dead and took again his body, *with flesh and bones, wherewith he ascended into heaven.*" We were not aware that any Unitarians believed this doctrine. We had not understood Dr. Furness so to believe. Nor do we yet think that Dr. Hill so believes. We had supposed, and still suppose, Dr. Furness and Dr. Hill to hold that all "resurrection," whether of Christ or of others, is resurrection of the spiritual, not of the material, and that it includes, as Paul so clearly teaches, not the physical body of literal flesh and bones and blood, but only "the *spiritual* body," whatever that may be. Our thought on this subject, however, will be found more fully expressed, for those who care to read it, in the short Easter sermon entitled "Christ is Risen," printed in this number of the *Unitarian.* We think our readers will find there a view which is the prevailing one of the New Testament, and which, while incomparably more reasonable than the dogma of the creeds, leaves to the resurrection of Jesus all its reality and power, and to Jesus himself all his preeminence and honor.—[ED. *Unitarian.*]

In a later note Dr. Hill states his belief and the belief of Dr. Furness as being that "Jesus reappeared to his disciples in the very flesh and bones in which he had been crucified," but *not* that Jesus "took flesh and bones into heaven," nor that "our old bodies are to be," as Falstaff puts it, "patched up for heaven."—[ED.]

"Guide therefore thy soul in the right track; put on the breastplate of righteousness; then be worthy of the armor you have put on."

A LITTLE WHILE.

In printing this sonnet last month, a word was given incorrectly. The poem is too beautiful to be marred, even in the slightest degree, so we print it again. [ED. *Unitarian.*]

"'*A little while?*' *We know not what he saith,*"
The sad disciples said with trembling lips,
When o'er their hopes crept like a chill eclipse
The dreadful shadow of the Master's death.
But past the gathering shadows close at hand,
And far beyond the valley dark and cold,
Before his vision, in perspective grand,
The vistas of eternity unrolled.
Onward and upward to far, unseen height
The path of life, unending, stretched away;
And all the sorrows of life's little day
Dwindled and faded at the glorious sight.
O child of heaven, look up like him, and smile
At life's brief trouble and earth's little while.

REBECCA PALFREY UTTER.

Chicago, Ill.

MISSIONARY WORK AMONG THE INSANE.

It has been the custom in Toledo to have religious services every two weeks in the pleasant chapel connected with the Insane Hospital. This is a State institution, and contains at present about twelve hundred inmates. These services have usually been conducted by the various evangelical pastors of the city; but some weeks ago, through the influence of friends, the Unitarian minister received the appointment, which he very willingly proceeded to fill. It was a new experience, preaching to perhaps three or four hundred insane people, together with their physicians and attendants. The Moody and Sankey gospel hymns were used, the singing being conducted by the hospital choir. The minister preached one of his old sermons, and was not a little surprised after the services to have the officers and attendants gather about him, and, through Dr. Tobey, the physician in charge and manager, request him to conduct the religious services hereafter, preaching every other Sunday evening, stating that our views were so different from any preaching that they had had at the hospital before, so much more healthful, so much more rational, that it was desirable to have that preaching permanently. Preliminaries, therefore, being settled, the engagement stands that the pastor of the Unitarian church, with his other work, is for the present to preach to the insane people of Lucas County, Ohio.

THE CHURCH OF OUR FATHER.

Dear Mr. Editor,—I see that our dear friend, Dr. Rexford, in his recent lecture on "Early Unitarians and Universalists," spoke of a greatly-to-be-desired result,—the union of the two denominations. How much

stronger each would be as a part of *one whole!* And how much better it would be if the Independent churches would join, and also two or three other denominations which differ from us in name more than in spirit or belief!

A basis, in part from the Church of Our Father of Detroit and in part from the Fourth Church of Providence, would express the sentiments of all, and would be all that could be needed, namely:—

1. We believe in the Universal Fatherhood of God.

2. We believe in the Universal Brotherhood of Man.

3. In the love of Truth and in the spirit of Jesus Christ, we join for the worship of God and the service of man.

And let the new united movement be called the "Church of our Father." This name would be the grandest as well as the broadest that any people of any age or country ever had or could wish for.

Yours respectfully,

S. W. Hopkins.

Mount Pleasant, Mich.

JOTTINGS.

In the magnitude and range of the educational work it is doing, the University of Michigan now stands at the head of the educational institutions of this country. The calendar for 1890-91, recently issued, shows an attendance of 2,416 students. Of these 1,175 are in the Literary Department, 587 in the Law Department, 442 in the Medical Departments, 132 in the College of Dental Surgery, 91 in the College of Pharmacy. The faculty numbers 136 professors, lecturers, instructors, and assistants.

In the death of Mr. P. T. Barnum we lose from our current history as a people a very striking and in some respects an admirable character. While Mr. Barnum was "the prince of showmen," he was strictly honorable in his business dealings; he had a large heart, an open-handed generosity, a genuine interest in the welfare of the people and in religion. He was an ardent Universalist, and left bequests amounting to $92,000 to various Universalist interests.

Any persons in the West, with liberal religious sympathies, who are looking for a pleasant, quiet, healthy, and inexpensive place to spend their summers, would do well to investigate the claims and attractions of the new Universalist resort, "Ne-ah-ta-wan-tah," situated on Grand Traverse Bay near Lake Michigan. Circulars containing full information will be sent free on application to Mr. E. A. Treadway, Grand Rapids, Mich.

If Mr. Moody and his kind can with perfect ease believe the story of Jonah and the whale, with quite as great ease can Mr. Talmage and his kind believe the doctri of a literal resurrection of the body. In his recent Easter sermon the distinguished Brooklyn divine was good enough to tell us just how this wonderful resurrection process is all to take place. The information is so interesting that we print a few sentences: "Crash goes Westminster Abbey, as all its dead kings and orators and poets get up! Crash go the Pyramids! Snap! go the iron gates of the modern vaults!" There are "strange comminglings of spirits searching among the ruins" for their old cast-off bodies. "And now the air is darkened with the fragments of bodies that are coming together from the opposite corners of the earth. Lost limbs finding their mates,—bone to bone, sinew to sinew,—until every joint is reconstructed, and every arm finds its socket, and the amputated limb of the surgeon's table shall be set again at the point from which it was severed." In a land where such stuff as this passes for religious truth, can any one doubt the need of primary schools?

Dr. Freeman Clarke in his Autobiography tells of his father going up into Vermont in an early day on to a farm for the purpose of raising merino sheep. But the bears and wolves killed the sheep, and in a year or two the experiment was given up. "The best thing which my parents brought back from Vermont," says Dr. Clarke, "was a ghost story, which my mother used to tell with much spirit. The only domestic, a young woman, was taken sick and died. My father had to go some distance to find a carpenter to make the coffin, and my mother was left alone with her infant. Evening came on, and my father had not returned. All at once an unexpected knock was heard. It was unexpected, for few visitors ever found their way to the house. My mother went to the outer door; but there was no one there, or anywhere in sight. She returned to the sitting-room; and directly the knocking came again, louder than before, and the door into the room where the body of the young woman was lying slowly opened. My mother, thoroughly frightened, seized her child, and ran out of the house, with the wild purpose of going to the nearest neighbor. As she went round the house, she heard the knocking again, close to her. Looking back, she saw a large merino ram butting against the house, which, being slightly built, was shaken by the shock."

There is no place like the House of Commons for a "nice derangement of metaphors." A well-known member talked not long ago of the "bleating of a bruised worm"; but it will be a long time before we shall have a "mixture" equal to the outburst of an effusive orator who said, "The British lion whether it is roaming the deserts of India or climbing the forest of Canada, will not draw in its horns or retire into its shell."

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